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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

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The Missionary Survey's Campaign for 50,000 Subscribers

40,000

The Goal: A Subscriber in Every Presbyterian Home

Is there One in Your Home?

35,000

Jack, old fellow, you are looking very longingly at that lofty figure which smiles down so tantalizingly from its "electric belt effect." You are just a little over half way to it at the figure 27,500, though you seem nearer. It looks as though you could almost reach up with your flag and brush off at least the bottom part of that "Corona." But you can't, Jack—you are far, far below it, and you've got to do some tall shinning upward before fixing your flag at the top.

Did you undertake too big a task, Jack?

Who? Me? Never! I didn't expect to reach the top in a day, a month or a year.

"But I expect to reach it—and you are going to help me put this flag at the 50,000 mark."

Reader, Jack is talking to you.

30,000

27,500

20,000

15,000

10,000

5,000

CIRCULATION

THE HONOR ROLL

The churches whose names were added to the Honor Roll during May, are: Denmark, Tenn., Arlington, Tenn., Riverside, (Faber) Va., Hughesville, Mo., East Jacksonville, Fla., Zion's Hill, (Monticello) Mo., and Front Royal, Va., all in Section 3.

Newport News, Va., (First) mounted the Honor Roll (Sec. 5) while the General Assembly was its guest. Here is another church (nearly 600 members) which has proven that a big congregation can get on the Honor Roll, and the achievement is very largely due to the untiring efforts of one of its most faithful and devoted members, Mrs. H. B. Lackey. Jack doffs his cap to her with unfeigned delight and gratitude.

One Hundred and four churches have now attained the distinction of getting on the Honor Roll by securing at least one subscription to the Survey for every five members.





MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets.
Atlanta, Ga.

Have You Read Them!

“In the portly annual reports of the boards of missions is hidden away more first-rate and significant matter than can be found in any other depository. Facts can be successfully hidden here from the general public since, from some occult reason, people avoid them as they would a stretch of dusty highway. The truth is that they are bosky dells and fat pastures for missionary facts.”

—*The Continent.*

PEACE.

Were half the power that fills the
 world with terror,
 Were half the wealth bestowed on
 camps and courts,
 Given to redeem the human mind from
 error,
 There were no need of arsenals nor
 forts;

The warrior's name would be a name
 abhorred;
 And every nation that should lift
 again
 Its hand against a brother, on its fore-
 head
 Would wear for evermore the curse
 of Cain!

Down the dark future, through long
 generations,
 The echoing sounds grow fainter and
 then cease;
 And like a bell, with solemn, sweet vi-
 brations,
 I hear once more the voice of Christ
 say, "Peace"!

Peace!—and no longer from its brazen
 portals
 The blast of war's great organ shakes
 the skies;
 But, beautiful as songs of the immor-
 tals,
 The holy melodies of love arise.
 —Henry W. Longfellow.

A FINE JUNIOR MISSION BAND.

THE Junior Mission Band of the
 First Presbyterian Church, Pen-
 sacola, Fla., which was organ-
 ized by the pastor's wife over two
 years ago, continues to grow in num-
 bers, interest and enthusiasm, with the
 blessing of God attending its work.

By Bible and missionary informa-
 tion, an effort is made to arouse among
 the children and young people of the
 church, such an interest in missions as
 shall bring forth fruit in their lives.
 As a help in spiritual development, the
 sentence prayers and Bible Committee
 work are valuable. Besides encourag-
 ing daily Bible reading by the mem-
 bers, a number of New Testaments and
 portions of Scripture have been se-
 cured, to be read in part by the mem-
 bers, marked, and given to the worthy
 needy. Six missionaries have brought
 the Band in close touch with three for-
 eign fields.

The officers are elected from the
 older members of the Band, and have
 the hearty co-operation of the teachers
 and all in keeping each meeting to the
 high-water mark. The Band is divided,
 during the lesson period, into three
 grades with appropriate studies of

Auxiliary topics. The meetings were
 of special interest and visitors were in-
 vited at Thanksgiving, Christmas and
 New Year, when the missionaries
 talked, and to our Home and Foreign
 Missionary Contest, in which all mem-
 bers took part. Finding much need for
 a missionary library, substantial book-
 shelves have been placed in the Manse
 for the use of the Band. About two
 dozen missionary books and the best
 Junior and Senior current missionary
 literature await their use.

They have drafted and adopted a
 constitution—a sort of Junior Edition
 of the suggestive constitution of the
 Woman's Auxiliary.

The Florida Presbyterian has just met
 in this church, and it was a time of up-
 lift and blessing to all. As the young-
 est branch of the Woman's Auxiliary,
 the Junior Band delegates and members
 took an active part in the Presbyterian.
 On the first afternoon they gave an
 interesting program before a full house.
 An appreciated number was the af-
 firmative proof, given by some of the
 older members to the practical question,
 "Is the Junior Mission Band Worth
 While?" Faithful work put them on



The Junior Mission Band, of the First Presbyterian Church, Pensacola, Florida. This is the Banner Band of Florida Presbyterian. To the left of the adult leader are the Librarian, Secretary and Treasurer. To the right are the President and Vice-President. The President, John Barrow, is the boy who won the \$20.00 prize offered by the Peace Union, for the best essay on "War versus Peace." This contest was open to all denominations throughout the United States.

the Presbyterian Honor Roll again. On the last afternoon the Presbyterian banner was awarded this Band. This was indeed a glad surprise to each who had

done their best without thought of reward. They can truly say—"The Lord hath done great things for us, whereof we are glad."

OUR SOCIETY.

MRS. WILL G. HARRIS.

IN THE years gone by, someone in whose heart was burning, with intensity, a great love for humanity, saw and recognized the need of an organization for church women, whose duty and pleasure it would be to do the work that only women can do. And so came into existence the societies which are known as "The Foreign Missionary Society," and "The Ladies' Aid," each with its special work, its own individual tasks, each accomplishing certain

things and having its own place in the affairs of the church world.

The Foreign Missionary Society is like the father of a family whose work is at the office or factory far away from home.

The Home Society is the mother whose duty it is to manage home affairs and look after home interests.

But sometimes father and mother are so busy that they take into the family a boy to chop and bring in the wood,

feed the chickens and run the errands, in fact, do the "chore-work," and this is the mission of the Ladies' Aid. Nor is its work less important than the work of the other societies. The chore-work must be done; our own churches must be kept clean and attractive, our own poor must be fed and clothed. It is a *most* important work, as our pastors will testify.

In this work we come into personal touch with those we help and it is the personal touch that counts after all.

There are the sorrowing to be comforted. There are flowers to be brought to the sick and food to the hungry; there is sympathy and cheer to be scattered all along the way.

Our own society has been in existence about nine years. Our primary object was to help our own church and community; but we found that we had more energy than we needed to accomplish that work only, and so we branched out and are now doing some home mission work.

We hold two meetings a month—one a business meeting and the other a social meeting. These meetings are held at the homes of our members.

We have taken up a Bible study, in connection with our work, and we find the study very helpful and very interesting.

Our dues are twenty cents a month, and besides this, each member has pledged herself to earn one dollar dur-

ing the summer months in order to meet our quarterly payment to the Itasca Orphanage. The little orphan we support there is a niece of one of our most faithful members, and this fact makes the work doubly interesting and a greater pleasure perhaps, than it would be otherwise.

We send a gift to the Indian orphanage at Hugo each year at Christmas time.

Every Christmas each member of our society makes a comfort bag with furnishings and sends it to the Seaman's Bethel at New Orleans. We usually enclose a card or letter with Christmas greetings, and the responses from some of the sailor laddies, who are the recipients of these comfort bags, are truly gratifying.

Our membership is about the same as it was last year. Some have moved away, and others moved in. Our outlook for the coming year is very encouraging and our prospects bright.

Pray for us, that we may not miss a single opportunity of service to one another, or of helping those less fortunate than ourselves. May the jewel of love shine in our hearts; may we cheer and help and sympathize and—love, remembering that pure religion and undefiled before God and the Father is "to visit the fatherless and widows in their afflictions and to keep ourselves unspotted from the world."

PROGRAM OF THE WOMAN'S SUMMER SCHOOL OF MISSIONS, MONTREAT, N. C., JULY 18-25, 1915,

The following program indicates something of the treat which is in store for those fortunate women who will be in attendance at this meeting. Hotel accommodations will be entirely adequate, and a record breaking attendance is expected.

SUNDAY EVENING, JULY 18TH
8 O'clock

Address—Rev. J. Wilbur Chapman, D. D.
MONDAY MORNING, JULY 19TH
9:30 to 12:30 O'clock.

Bible Study—Mrs. E. P. Bledsoe, Charleston, W. Va.

Foreword by Chairman of the Woman's Council.

Young People's Mission Study Book.
Story Telling.

Address—"Practical Talk on Literature and Secretaries of Literature."

Miss Mary Wallace Kirk, Tusculumbia, Ala.

Mission Study Class—Miss Emma Roberts, Atlanta.

MONDAY EVENING

8 O'clock

Address—"Christ and Chinese Womanhood."
Rev. O. E. Brown, D. D., Nashville,
Tenn.

TUESDAY MORNING, JULY 20TH

9:30 to 12:30 O'clock

Bible Study—Mrs. E. P. Bledsoe.
Notices.

Young People's Mission Study Book.

Address—"Woman's Supreme Opportunity."
Mrs. W. C. Winsborough.
Story Telling.

Mission Study Class—Miss Emma Roberts.

FRIDAY MORNING, JULY 23RD

9:30 to 12:30 O'clock.

Bible Study—Mrs. E. P. Bledsoe.
Notices.

Young People's Mission Study Book.

Address—"Successful Methods for Junior
Societies."

Miss Anna Branch Binford.

Story Telling.

Mission Study Class—Miss Emma Roberts.

FRIDAY EVENING

8 O'clock

Address—"The New Appalachian Synod."

Rev. R. F. Campbell, D. D., Asheville,
N. C.

SATURDAY EVENING, July 24TH

8 O'clock

Missionary Play—"The Pilgrimage."

Directed by Miss S. A. Eastlack Vice-
President of Atlanta Conservatory
of Music and Oratory.

SUNDAY MORNING JULY 25TH

11 O'clock

Sermon—"Our Lord's Ascension Charge to
His Church."

Rev. W. W. Moore, D. D., Richmond,
Va.

NOTES.

There will be no afternoon classes.

There will be—

- 1st. Efficiency Exhibits each day for the practical help of workers, in charge of Miss Isabel Arnold, Elkins, W. Va.



Doris Robinett, the youngest member of the Juvenile Missionary Band, of Cameron, Texas.

2nd. Group Conferences for all ladies holding similar office for discussing of the problems peculiar to their office.

3rd. State Conferences. Notices of these will be given from the platform and will be posted on the bulletin board.

PROGRAM COMMITTEE.

Mrs. Archibald Davis, Chairman.

Mrs. W. C. Winsborough, Superintendent,

FREE LITERATURE AT THE PRESBYTERIALS.

Our Presbyterian Secretaries of Literature have been overworked in the past because of having to correspond with four different offices regarding the free literature for their Annual Meetings. This year the Auxiliary Office asked permission of the Supervisory Committee to send all free literature from this office. While this meant much added work for us, the results have justified the wisdom of the plan. In addition to the leaflets concerning all the work of the

Church, attractive cardboard displays of literature were arranged for the walls. The following testimonials are of interest:

E. Hanover—"Many were eager for the literature so attractively arranged. The mounted set of leaflets, etc., is a great comfort. I cannot be tempted to let any of it get away from me."

Ouachita—"The display was much complimented, and I thank you for the trouble you took to make it attractive."

Central Texas—"Our Presbyterial met on the 12th and I was quite successful in handling the literature. The free literature was eagerly sought after—indeed, I had to remove some from the cardboard to meet the demand."

Nashville—"I am very much pleased with the way the literature for the Presbyterial was handled this spring. It saved the Secretary of Literature a good deal of trouble. The literature charts were beautiful. I gave away and sold a great deal of literature."

St. Johns—"The literature sent to the Presbyterial was greatly appreciated. I never saw women more eager for the good things in our literature than they were at that meeting. All of it was good, so of course all of it (the free) was soon gone. I also sold very readily most of the "for sale" literature sent from Richmond."

Arkansas—"The literature for the Arkansas Presbyterial was waiting for me when I arrived at Lonoke, a few days ahead of the date set for the meeting. I think it was handled in a very satisfactory way. Several years I did not receive packages in time for meeting."

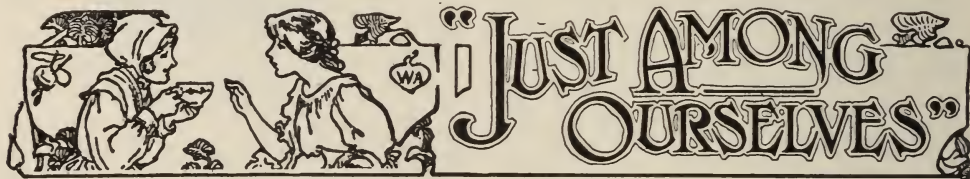
Augusta—"I would like to express the greatest satisfaction at the manner in which

your office handled our free literature. I'm sure it received more notice than formerly, and more of it was carried back by the delegates to the local societies."

Potomac—"I was much pleased with the way in which the literature was handled. The charts were beautifully arranged. This is the first year all the literature was taken. I had very little left to bring home. Thank you so much for your help."

Albemarle—"Everyone was perfectly delighted at the way the literature was handled at our Presbyterial this year. You have no idea what a wonderful help it was to me, the Secretary of Literature, to have all the causes so attractively arranged, so that one could see at a glance just what they needed most to aid them in their work. True, I had a sample of each leaflet, but it is impossible to show them from a table so well as from those wall cards. The idea was a clever one, and most helpful to promote knowledge, therefore interest in our great work."

Pee Dee—"I was much pleased with your way of distributing the literature this year and hope that you will continue to use this plan."



We extend a cordial welcome to our new Presbyterial, Congaree, which was organized on April 14th in Columbia, S. C. Miss Mamie Wilds, Eau Claire, Columbia, S. C. is the Secretary of the new Presbyterial. The president is still to be chosen.

The Juvenile Missionary Band of Cameron, Texas, under the skillful leadership of Mrs. W. A. Dillon, gave a most interesting entertainment recently, which consisted of marches, songs, dialogues, recitations, etc. Several unique features were introduced to the delight of all present, and a collection of \$13.00 went into the Treasury of the Band, making \$25.00 which they have given to Foreign Missions this year.

Mrs. J. C. Whitcomb, president of the Missionary Society of Evergreen, Ala., writes:

"Our Society had what we called a 'Fifth Monday Meeting' and invited all the other denominations to meet with us. The subject

was Korea. All the societies were asked to tell what each was doing in that field. We had some splendid papers and the meeting was pronounced a success by all who attended it. It was agreed upon to continue the plan of coming together every fifth Monday."

The society of Monterey, Va., Presbyterian Church, closed the year with a Missionary Survey in all but four or five homes of the congregation; every member (24) of the society has a Prayer Calendar. One Missionary Conference was held during the year, with Programs on all the Causes, as well as contributions to them.

The following encouraging item is from Mrs. J. S. McClure, Secretary of the Woman's Auxiliary, Pensacola, Fla.

"It is impossible to compare the work accomplished with that of last year, for the reason that prior to the organization of the Woman's Auxiliary in March, 1914, we had only a small Foreign Mission Society, with an average attendance of eight members.

The average attendance at the Auxiliary meetings has been 27—a number of members having been added since the per capita tax was sent in.

The Committee on Sunday School Extension organized a Mission Sunday school at Fisherville, but finding that the location already belonged to another denomination, and the neighborhood not being large enough to support two, it has been temporarily abandoned.

This work will be continued as soon as a suitable location can be found."

Another member of the same society writes:—

"Our president thinks we would not, under the present financial pressure, have had more than half so much if we still had our Foreign Missionary Society instead of all the causes to work for."

THE GEORGIA PRESBYTERIALS.

System and business methods in church work are bearing their usual fruit in the work of the Presbyterials of Georgia. The annual meetings of 1915 were full of interest and inspiration, while practical problems were discussed and new plans of work formulated. Reports show an increase in gifts of over \$5,000, and Augusta and Cherokee Presbyterials reached the Standard of Excellence.

The following items gleaned from the Synodical reports may be of interest:

Virginia had the largest increase in mem-

bership; North Carolina leads in the number of Mission Study Classes and Prayer Bands. Texas shows the largest per capita gift with Missouri a close second. Georgia showed the largest increase in gifts over last year.

Pee Dee Presbyterial reports nineteen societies, every one of which has all the Secretaries of Causes.

Subscribe for the Federation Bulletin. At the Annual Meeting of the Nashville Commission, which is our southern division of the Federation of Women's Boards for Foreign Missions, our Auxiliary consented to assume the task of securing at least 500 subscribers to the Foreign Mission Bulletin.

This Bulletin is the official publication of our interdenominational Foreign Mission work, and is a most interesting and delightful magazine. Every woman in the Auxiliary should have it. Keep in touch with the great interdenominational movements of the Women's Boards of Foreign Missions of the United States. Subscribe at once for the BULLETIN and read it! issued Quarterly—25c. a year. Send subscription to the Woman's Auxiliary, Peachtree and Tenth Sts., Atlanta, Ga.

A Pageant of Peace. This impressive Pageant may be presented in any town or village by the Woman's Missionary Societies and other organizations. Price, per copy, with music, 25 cents. Six copies for \$1.00. Programs for Pageant, \$1.00 per hundred. For sale at Auxiliary Office.

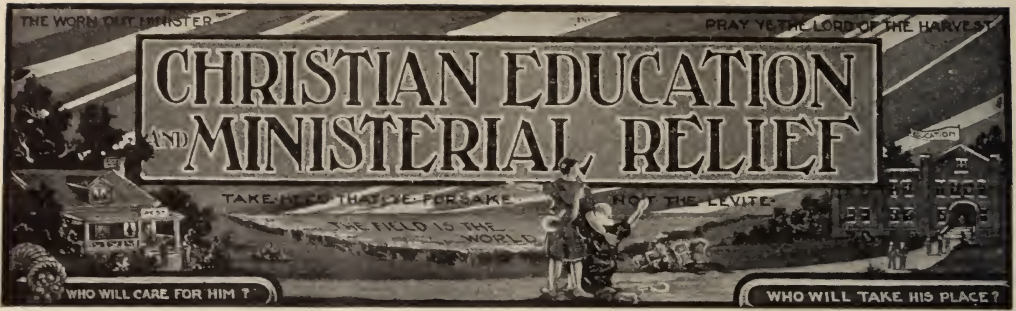
The North Carolina Synodical at Montreat

The North Carolina Synodical will hold its annual meeting at Montreat, Saturday, July 17th and Monday, July 19th. All Synodical Secretaries are reminded that full reports of the work of their committees is expected.

If it is impossible for the Secretary to attend the meeting, see that her report is sent to the President, Mrs. Jackson Johnson, Winnabow, N. C., in ample time. All delegates from the Presbyterials are urged to be present.

Pray earnestly that this meeting may mean great good to the work in North Carolina. Also pray that each officer of the Synodical may be filled with the Holy Spirit and give herself unreservedly to the work of the Master.

MARGARET G. RANKIN,
Synodical Secretary.



Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

SEVEN AGES OF A MINISTER.

BY EZRA SQUIER TIPPLE, D. D.

1. THE DIVINE SUMMONS.

The awakening voice: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" *Inward struggles:* Men preach not because they want to preach, but because they *must*. "Woe to me if I preach not the Gospel." *Dawning convictions:* "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." *Worldly ambitions laid upon the altar. The sacrifice complete.*

My life, my blood, I here present,
If for thy truth they may be spent;
Fulfill thy sovereign counsel, Lord;
Thy will be done, thy name adored.

II. SHARPENING THE SWORD.

Days of preparation: A long journey over a rough way. *Hard work, much of it:* Sacrifices for the sake of an adequate equipment daily. *Patient effort, long continued:* The preacher must get some word from God before he speaks.

"Clearly he has a task which will need an undivided attention and a complete absorption in its fulfillment. He is to climb Sinai with its ring-fence of death, and on the summit speak face to face with Him whom no one can see and yet live. He is to push through the wilderness, eating angels' meat or

nothing, and scale the crags of Horeb, where, in a great hollow, shadowed by a hand, he may, through earthquake, wind and fire, discern the still small voice. What a venture it is for him! No sphere of human activity is to be compared with the exigencies of this endeavor."—*Horton.*

Days of waiting, as in the upper room in Jerusalem; desert days, as to John; *days of want and penury even*, but days of heroic ideals and high hopes.

III. ON THE SKIRMISH LINE.

When, at one of the early Conferences of the Church, Bishop Asbury called for a volunteer to go to some desert region in the far South, "the region of many diseases and broken constitutions," as he said, Enoch George sprang to his feet and cried, "Here am I; send me." *This has ever been the spirit of the Methodist preacher.* An apostle "by the will of God," he has gone to Hardscrabble Circuit, or other difficult field, with courage and gladness of heart. *Salary small.* \$400 or \$500 *perhaps*, but he is not of those prophets who, according to Amaziah's scornful judgment, preach in order to earn their bread. Anyhow, many churches seem to believe that ministers ought not to expect to live by bread alone, and furnish more ethe-

real diet. *So there is a continuation of the story of hardships and sacrifices.*

IV. IN THE HEAT OF THE CONFLICT.

Sun at meridian; battle at high tide; the exhilaration of victory felt; all the powers of mind and heart at full play.

'Tis not a cause of small import

The pastor's care demands;

But what might fill an angel's heart,
And filled a Saviour's hands.

Yet all the while continued sacrifices. Rigid self-denial the rule of the household: children to be educated; an example of benevolence to be shown; appearances to be kept up; a thousand demands on the preacher's income. What of the rainy day? Or old age? But why have anxious thought of the morrow? Has not this preacher the divine promise and the pledge of a great Church?

V. THE TURN OF THE TIDE.

Scarcely perceptible at first, but the tide is going out now. He is stronger and better equipped than at any time in his life, but fewer churches seem to desire him. O the shame of it! There is a touch of gray in his hair, and church committees turn from him as "too old." He knows how false it is; his soul protests against the injustice of it all; but, but why kick against the pricks? *The tide is at the ebb now.*

VI. THE LENGTHENING SHADOWS.

The years multiply. Forty of them perhaps have now been given to the Church. They have indeed been happy years of blessed service. of hardships and sacrifice, but glad happy years years of blessed service. *Salaries have never been large,* but there has been no complaint. He did not enter the ministry to make money—that question was settled in those far-off days when he heard the voice of the Lord. He has preached, not for money, but that he might have the seal of God's favor and the approval of his own conscience. *Souls have been his hire.*

Neither God nor the Methodist Church has yet failed him. Why should he doubt or fear now, when he walks with faltering step, when work is becoming too heavy a burden for him to carry much longer?

VII. SUPERANNUATION.

The preacher's Gethsemane, too often, alas! The fateful hour, toward which he has sometimes looked with mysterious dread, has come. He is no longer in "active" service. *Another has taken his place on the firing line.* He watches the conflict from a distance. O the anguish of this, when his heart still beats with courage and the song of battle is still on his lips! Few realize the agony and bitterness of this experience. But, anyhow, he is *comfortable*, you say, *Is he?* IS he comfortable?

What was it Cardinal Wolsey said, in his fall from power? "Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies." This man, this Methodist preacher, has been serving God these many years. He has given to the Church all his affection, energy, thought and devotion. God has been his master; the Church has been the field of his unremitting toil. Now that he has come to old age, will the Lord cast him off? Never. God's promises are sure. They have not been revoked. What is this that He pledges? "I will in nowise fail thee, neither will I in any wise forsake thee."

E'en down to old age all my people shall prove

My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,

Like lambs they shall still in My bosom be borne.

God must make good His word to the old preacher, but how? God works through His people. *The Church must make good the pledges of the Almighty.* The Lord has laid upon

the Church this solemn duty. The Church is the bank where God's promises to the old preacher must be cashed. Archangels will not be sent from heaven with currency as long as the Church has an abundance. *God is pledged to the support of His sons who trust in Him, and we are His chosen agents to do His will toward them.* We must not fail Him, lest those whom He loves and whom we love and honor,

and to whose fidelity and labors the Church and, it may be, our own soul owes so much, when in their old age they ask for bread are given a stone, or for fish are given a serpent. The Church must, in the name of Christ, care for the preacher who in the journey of life has come to the last inn on the road and "*superannuated*," waits the royal summons.

LEAFLETS THAT CAN BE FURNISHED BY THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

"Facts for Your Head and Heart."

"The Duties of the Secretaries of Christian Education and Ministerial Relief in the Woman's Auxiliary of the Presbyterian Church in the U. S."

"The Seven Ages of John Sheridan McLeon," by Aleathea T. Cobbs.

"Seven Missionary Steps," by Anna Crawford.

EDUCATION FOR THE MINISTRY.

For Parents, Pastors and Teachers.

"The Responsibility of the Church for an Adequate Ministerial Supply and How it May be Met," by Rev. A. B. Curry, D. D.

"Prayer for Men for the Ministry," by Rev. W. H. Marquess, D. D.

"Religion in the Home," by Rev. Walter W. Moore, D. D.

"I Write Unto You, Fathers," by Rev. Cleland B. McAfee, D. D.

For Young Boys.

"A Pocket Full of Gems," by Mildred Welch.

"The Boy Scout Series," by Mildred Welch.

"What is to be Your Life Work? Why Not the Ministry?" by Rev. A. M. Fraser, D. D.

For Young Men.

"The Ministry: A Challenge and an Appeal to Christian Young Men," by Rev. W. H. Marquess, D. D.

"Every Man's Life a Plan of God," by Dr. Horace Bushnell.

"Shall I Enter The Ministry?" by Rev. Edwin P. Burt.

"Rules of General Assembly Governing Candidates."

"Our Candidates and the Supply of Ministers."

"Making Money for God."

"Personal Message Concerning the Greatest Need of the Kingdom."

"Loans to Candidates—Repaid by Service."

"He Who Contributes."

MINISTERIAL RELIEF.

"A Sacred Trust," by Hon. Frank T. Glasgow.

"The Different Ways We Treat Them," by Mildred Welch.

"Some Reasons."

"The Foremost Claim," by Rev. A. T. Pierson, D. D.

"Alabaster Boxes."

"Facts for Fuel."

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

"The Endowment Fund of Ministerial Relief."

"The Aged Minister's Prayer."

SCHOOLS AND COLLEGES.

"The Presbyterian Church and Education," by Rev. W. W. Moore, D. D.

"The Woman Crisis and the Woman's College." by Rev. F. H. Gaines, D. D.

"The Denominational College—A Denominational Necessity," by Rev. A. D. P. Gilmour, D. D.

"The Educational Arm of Our Church." by Dr. William J. Martin.

"What He Left," by Rev. James E. Clarke, D. D.

"The College and the Kingdom," by Rev. F. H. Gaines, D. D.

"The Shepherd of Floyd." by Mildred Welch.

"Our Educational Problem In a Nut Shell."

PRESBYTERIAN STUDENTS IN STATE INSTITUTIONS OF LEARNING.

"The Church and Her Youth in State Universities," by Rev. R. W. Jopling.

"Our Church's Youth in State Institutions of Learning," By Rev. David J. Woods, D. D.

THE STUDENT LOAN FUND.

"The Loan Fund for Students."

PROGRAMS FOR SOCIETIES—LEAFLETS AND LITERATURE ACCOMPANYING SAME.

"Suggested Program Number One," a Symposium on the whole work of Christian Education and Ministerial Relief.

"Suggested Program Number Two," Missionary Program Including Ministerial Relief.

"Suggested Program Number Three," a Prayerful Consideration of the Missionary Workers.

"Suggested Program Number Four," the vital Problems of Christian Education.

"Suggested Program Number Five," for Meeting on Education for the Ministry.

"Suggested Program Number Six," for Meeting on Ministerial Relief.

"Suggested Program Number Seven," for the Endowment Fund.

"Suggested Program Number Eight," for Schools and Colleges.

REBUILDING THE ALTAR—A TEXAS WAY.

By REV. W. BRISTOW GRAY, D. D.

IN OUR church gatherings and through our church papers we are hearing much about the Family Altar. Most of the information however, is of a post-mortem nature. Practically all our committees, from the assembly down to the session, speak with deep regret of the dearth of family religion as expressed by the Family Altar.

The committee on Sabbath and Family Religion of the Synod of Texas, in true Western style, expressed itself thus: "It is our opinion that there is too much lamentation and too little labor about this thing. We endorse too much and do too little; Therefore, be it resolved that each minister preach upon this subject and that sessions make a house to house canvass of their congregations in the interests of the Family Altar and report of the matter

be put in the hands of the Synod's Committee by January 1st."

Acting upon this direction one church called its session together and after prayer and discussion, a Sabbath was set for the presentation. The 100 families were apportioned among the elders who were to go two and two in the canvass. Pledge cards were prepared. Three dozen copies of the Assembly's booklet, "The Family Altar" were ordered for use as need might be found in the canvass. Upon the appointed Sabbath the pastor preached upon the subject. On the last page of the church Calendar for the day are printed eight reasons why every home should have Family Prayer.

On the same Sabbath afternoon the canvass was made with the following results: Twenty-four families were found who observed the practice, and

fifteen families definitely pledged themselves to begin Family Prayer, making a total of thirty-nine out of the one hundred families in which the Family Altar is now found.

Numbers of others, with the aid of the booklet, "The Family Altar," are beginning. This was a glad day in the elders' experience as well as in the Spiritual life of the church. This blessed experience can be duplicated in any church.

The following is the form of the pledge card used:
Home Altar Circle of the First Presbyterian Church.

"I will earnestly undertake my privilege and duty in establishing in our home the Family Altar, where at least once each day a portion of God's word may be read and a prayer offered for the Father's blessing upon our home, upon our church, upon our community and upon His Kingdom throughout the world."

Signed

If this is your practice already then please place a cross in this square.

WHY HAVE FAMILY WORSHIP?

1. Because religion began in the home and it is the will of God that it should remain there. Gen. 12:7-8 and Rom. 16:5.
2. Because it brings the greatest help to the source of our greatest need. John 14:13-14.

3. Because it is the duty of the head of the household to provide for the needs of those therein. Failure in this is condemned. I Tim. 5:8.
 4. Because God has especially commended it as a condition upon which His blessings would come. Gen. 18:18-19.
 5. Because it is the best way of teaching and training the children in the Christian life. A set season, if only a few minutes every day, becomes a powerful factor in building character. Isa. 28:9-10.
 6. Because it is a special act of obedience to God and is an obligation resting upon every one claiming the covenant promises. Deut. 11:19.
 7. Because the Family Altar is a sign to God and a witness to men. Isa. 19:19-21.
 8. Because Family Worship brings Christ into the home and Christ as a guest, sweetens and brightens all experiences. John 12:1-2.
- Do you have Family Worship in your home? Look up these Scriptures when you go home today, think upon this great matter of your need of Him in the home, and be prepared to talk to the two elders who will visit you this afternoon in the interests of Family Worship.

Brownwood, Texas.

A PASTOR.

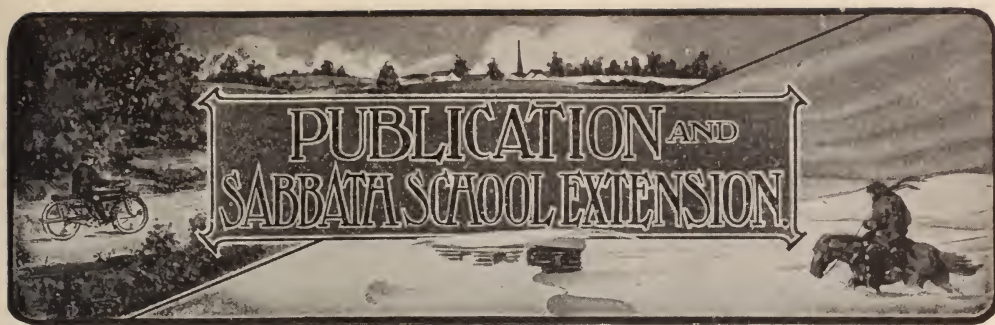
(Dr. John G. Holland.)

He knows but Jesus Christ, the crucified.
Ah, little recks the worlding of the worth
Of such a man as this upon the earth!
Who gives himself—his all—to make men
wise
In doctrines which his life exemplifies.

The years pass on, and a great multitude
Still find in him a character whose light
Shines round him like a candle in the night;
And recognize a presence so benign
That to the godless even it seems divine.

He bears his people's love within his heart,
And envies no man, whatsoe'er his part,
His church's record grows, and grows again,
With names of saintly women-folks and men.
And many a worlding, many a wayward
youth,
He counts among the trophies of his truth.

O, happy man; There is no man like thee
Worn out in service of humanity.
And dead at last, 'mid universal tears,
Thy name a fragrance in the speakers
breath,
And thy divine example life in death.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

EXPANSION.

THE First Presbyterian Church of Winston-Salem, N. C., furnishes a fine example of well-balanced missionary activity. Although it holds third place in the General Assembly in the matter of foreign mission support, it also has become one of the most prominent of "Mother Churches" because of a large family of both local and foreign missionary enterprises.

Recognizing as a distinct part of its mission the spread of the Gospel and planting of Presbyterianism in its own community, it has organized three active and thriving mission churches in and about Winston-Salem—one at North Winston, another at Waughtown and still another at Reynolda. All these have the most enthusiastic Sunday schools. The North Winston Church has become self-sustaining and has a Sunday school with 403 members.

In each case, a Sunday school mission was the "nest egg."

WAUGHTOWN.

To show what interest can be thus aroused in an outlying mission district, the Waughtown mission has been given church lot, church building and manse by the parent church, at a cost of above twelve thousand dollars. Moreover, the pastor, Rev. E. J. Hertwig, is also supported by the mother church, which also shares responsibility for the Sunday school by supplying one of its

capable elders, Mr. Chas. M. Norfleet, as superintendent. Mr. Norfleet was one of the organizers of "Waughtown," and has been its superintendent from the beginning. The Sunday school now has an enrollment of 343. See on this page the picture of Waughtown's beautiful chapel. It is of modern construction throughout and built on a model Sunday school plan, with class rooms which can be quickly thrown into the main auditorium.

REYNOLDA.

After sending out a large colony for founding the North Winston Presbyterian Church in the late winter of 1912, the Session of the First Presbyterian Church undertook a careful survey of the growing city with a view to the extension of Presbyterianism in Winston-Salem and its suburbs.



The New Waughtown Chapel.



The Reynolda Chapel.

It was in large part due to the interest awakened by the study of local conditions that the work at Waughtown was undertaken in the fall of 1912, and in October of the same year, Class No. 4, of the First Church Sunday school, feeling the need of some definite form of Christian service, had its attention called to the opportunities for establishing a Sunday school in the immediate vicinity of the estate of Mrs. R. J. Reynolds, on the Bethania Road, and in response to a petition from this class, a Sunday school was organized on January 5th, 1913, with an enrollment of 47.

The work has been from the beginning, under the direct charge of the Session of the First Church, and has shown a remarkable growth. There are at present over 125 enrolled in the school, and a Brotherhood, Young Ladies' Society, and Night school have all been organized and are doing excellent work.

Mr. Leigh Scott of Union Seminary,

served this district for a portion of the summer of 1913, and in the spring of 1914, Rev. T. W. Simpson, a graduate of Union Seminary, entered upon his work as pastor's assistant, and minister in charge of this district, the work prospering greatly under his ministry.

A handsome church building is nearing completion in Reynolda village, which is the center of this district. This edifice, one of the most attractive in the Synod, is the gift of the owner of the estate who, from the beginning, has been actively enlisted in the work.

The combined enrollment of the four Presbyterian Sunday schools of Winston-Salem is 1,500.

Dr. Neal L. Anderson, pastor of the parent church and leader of the Presbyterian forces of this district has, with his faithful lieutenants in Session, Diaconite, Brotherhood, Sunday school and Women's societies, accomplished a wonderful work. As an effective organization in "Kingdom Building" at home and abroad, this church is perhaps unsurpassed.

A CATECHISM REVIVAL.

A NOTICEABLE decline in the memorization of the Shorter Catechism has taken place in some of the churches of the Presbyterian faith, but there is evidence that many pastors and superintendents of this branch of a great denomination still believe it is one of the best aids in teaching the fundamental doctrines of God's word and laying the foundation



The Catechism Class at Flat Rock.

for a clear understanding, a triumphant faith and a practical Christian life.

The Mt. Airy, N. C. Church has a pastor of this type. Rev. T. C. Bales has actually organized a Catechism memorizing club of 75 members in his church, meeting Wednesday nights for thirty minutes of recitation after the regular mid-week service. The Sunday school hour did not afford sufficient extra time for this work. The Catechism Revival was set up to run six weeks. All members were requested to carry the catechism with them during that time. A great many did this and they were first to "graduate."

Announcement of the Catechism school was made and the first meeting was held soon afterward. Forty enrolled at once and the number later increased to seventy-five. A complete roll is kept on the wall and a star is placed opposite each name when the Catechism is perfectly recited.

After the first night, classes were

formed according to advancement. Those who "graduated" became teachers. All ages (from 5 to 60 years) both sexes were included in the school.

This work is now in progress. Thirty-five have given perfect recitations. Others will finish later. The largest result, however, is that the whole church is thinking about the great doctrines of the Bible, and these truths become topics of conversation in the home and wherever church members meet each other.

During the period of this study a wave of evangelism has passed through the town, resulting in thirty-one additions to this church. ..

The accompanying picture shows a class specially organized for the study of the Introductory Catechism at Flat Rock Chapel, a mission of the Mt. Airy Church at the granite quarries near the town.

How is this for a "Revival?"

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—SIGNS OF THE TIMES.

IT WOULD seem to require a good deal of both faith and courage for one to take an optimistic view of anything whatsoever at the present time. The nations certainly rage, and the people imagine vain things of every conceivable kind. The kings of the earth set themselves and the rulers take counsel together against the Lord, and seem to be casting away all restraints of law, national and international, human and divine. The waste of human life and of the world's resources in the great world's war grows more and more appalling. Instead of any rift in the clouds the darkness seems to gather more and more, and at the time of this writing, it looks to be by no means impossible that the war will not end until every nation of any consequence has been drawn into it.

Nevertheless, God still lives and reigns, and we may be sure that as the final outcome of the present situation. His purposes will be established and not overthrown, and that the final triumph of His Kingdom will be hastened and not retarded.

God is not responsible for any wrong that was ever perpetrated by men in their warring against each other which has made up so large a part of human history. But throughout the course of history He has used war and other agencies of destruction to remove things that stood in the way of the progress of His Kingdom that could not be otherwise removed. There are many things in the present organi-

cation of human society, socially, industrially and politically, that are wrong. The fundamental principle upon which this organization rests is wrong. Competition is only another name for war, and is the direct opposite of the principle of love and co-operation on which human society must be organized before we can hope to have permanent peace on earth. In this war we seem to be witnessing a holocaust of those things that have been built up in human society on the principle of competition. The things that are shaken are being removed in order that the things which cannot be shaken may remain.

DISTRESS IN PERSIA.

It is said that 15,000 Christians of Northern Persia are assembled in the mission compound at Urumia, fleeing from the Turks and Kurds, and seeking protection of American Missionaries; and that thousands of others have fled over into Russia, where they are now destitute and homeless and starving. A Persian War Relief Committee has been formed with Dr. Robt. E. Speer as Chairman, and which is making a stirring appeal for funds to meet the situation. While our Church has no mission in Persia, we shall not begrudge any help which any of our people may feel inclined to give in answer to this appeal. *The Missionary Review of the World* says: "Persia is undergoing a baptism of blood, and if the Church gives the needed sympathy



The Kindergarten at Kobe.

and assistance, we may see even more wonderful results than followed in China, where the attempt to stamp out Christianity 15 years ago, resulting in the deaths of 10,000 Christians, has borne fruit in the awakening to spiritual life of hundreds of thousands of those who were spiritually dead in the Boxer days."

MEDICAL RELIEF FOR CHINA.

No doubt our readers have already seen notices of the magnificent scheme of the Rockefeller Foundation to furnish medical relief for the suffering millions of China. The plan contemplates as its final outcome the supply of trained native physicians adequate to meet the needs of the situation. For this purpose, medical colleges with the very best modern equipment are to be established at certain centers. The first one will be established at Peking, and will be in affiliation with the University of Peking. Then it is hoped that another one will be established at Shanghai and it is probable that the

medical department of the University of Nanking in which we are now co-operating, will be transferred to the Shanghai school.

The Foundation also proposes to extend aid to the mission Boards carrying on medical work in China, enabling them to place their mission hospitals in the best possible condition for thorough and efficient work. It will furnish the support of additional medical missionaries and nurses whom the Boards may appoint and send out, and provide the means for such scientific apparatus as the hospitals may need. It proposes to use these hospitals as a training ground for the men educated at the different medical schools. It does not propose to claim right of control in any of the missionary hospitals, and with that understanding the Executive Committee has expressed its readiness to receive the aid which the Foundation may give. The following letter, addressed to the President of the Foundation was adopted by the Executive Committee at its meeting in May:

My dear Sir:

Since my last letter to you acknowledging your communication of March 15th, I have referred your letter to The Executive Committee of Foreign Missions in regular session, and I am instructed by The Committee to send you the following statement:

The Executive Committee has learned with pleasure and with gratitude to God of the plan of The Rockefeller Foundation for bringing medical relief to the suffering millions of China. The Committee has been engaged in this work in China for many years in connection with our regular missionary work, and has established a number of hospitals in the Yangste Valley, whose location and equipment has been sent you in a former communication. It would not be possible for The Executive Committee to turn over the control of these hospitals, established as they have been by trust funds placed in our hands by the Church, to any third party. We gather from your letter that The Rockefeller Foundation would not require the yielding on our part of such control as a condition of the aid which it proposes to give when the proper time comes towards placing these hospitals in a position to do thorough and more effective work. With this understanding, we are ready to say that the Executive Committee will gratefully appreciate any such aid, and that we will endeavor to make our hospital work a co-operative factor in carrying out the large and beneficent scheme for medical education and medical relief which is contemplated by the Rockefeller Foundation.

Cordially and fraternally yours,

The Executive Committee of Foreign Missions, S. H. Chester, Secretary.

THE OUTRAGE AT BOM SUCCESSO.

The friends of Miss Ruth will read with painful interest the account given by Dr. Allyn in this number of an attempt to murder her and eight boarding pupils in the Bom Successo school by blowing up the building with dynamite. That the attempt did not succeed can only be attributed to a very special interposition of Providence in her behalf. The failure of the dynamite fuse to perform its functions is something which very rarely happens, and that was the only reason why the plot did not succeed. The expression of public sentiment in condemnation of the outrage as described by Dr. Allyn is very gratifying indeed. If the suspected priest

was not responsible for what occurred, we sincerely hope he will be able to prove his innocence. Whoever was responsible for it, we hope will be discovered and dealt with as justice demands. So far as the effect upon our work is concerned, we are sure it will prove only one of many incidents in which Satan, who instigated the attempted outrage over-reached himself.

THE DIET FOR A SICK CHURCH.

A characteristically fine sermon from Dr. James I. Vance in this topic is published in the *Missionary Review of the World* for May. We would be glad to republish the entire sermon, but lack of space forbidding this, we give the cream of the sermon in the following concluding paragraph:

"If the church is really living, and not dead, the remedy for its stagnation and coldness and lack of vitality will be found in missions. The way to cure a sick, selfish church is to get it interested in the business for which it was created. The way to take the church's eyes off itself is to get it absorbed in a world campaign. The way to make it forget its own aches and pains is to stimulate its sympathies with a vision of world need. The way to quicken the pulse and thicken the blood of a sick church is to engage it in activities which call into play all the normal functions of the church. The way to warm up a cold church is to fire it with a world passion. The way to heal the divisions of a sour and schismatic church is to unite it in a service where it has unbroken fellowship with the world Redeemer.

It is a significant fact that our Lord's promise of spiritual power and the command to world service are linked together. With one breath the risen Christ said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you," and with the next breath He said: "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Is not the inference unavoidable? The secret of the acquisition of spiritual power is in the carrying out of the great commission. The church which declines to go into all the world and preach the Gospel to every creature cannot claim the promise of the Holy Spirit.

The church forfeits its spiritual assets when it turns its back on its world task.



Tiete River, near São Paulo, Brazil.

Forfeiting its spiritual assets, it heads straight to the hospital and becomes a candidate for the dispensary. Refusing to be a missionary church, it divorces itself from all the conditions of vigor and health. That the relation of spiritual power and missionary activity as set forth in Christ's ascension promise is not an arbitrary one is proven by the actual experience of the Church. Many a church has been not only toned up and rejuvenated, but literally raised from the dead, by a baptism of missionary fervor. There is nothing better for the Church at home than to get it profoundly enlisted in the work abroad. A church is bound to drop its provincialism when it becomes really cosmopolitan. It is likely to forget its own petty aches when it becomes a tender nurse, ministering to the wounds and woes of a sin-sick world.

Any pastor who really tries the missionary cure on a sick church will find that it works. It takes the church's mind off itself. It substitutes hopes and expectation for introspection. It sets the machinery of the church to its legitimate work in producing spiritual results, and so saves it from grinding in on itself. It employs the energies of the church in a sane and Scriptural way, and so prevents fatty degeneration of the ecclesiastical tissues.

The Church of Christ was built for a world task. It has a world message and world resources. It confronts world need. It is summoned both from heaven and earth

by a world call. It preaches a world Savior. For it to retire into anything less than a world career is, therefore, its supreme peril.

THE TREATMENT ADMINISTERED.

How is the remedy which is to effect the cure to be administered? How is a sick church to be enlisted in the missionary enterprise?

Some remedies must be taken internally. It is so with missions. *The people must be informed.* Many a church is unmissionary because the members of that church do not know any better. Their congregational information stops with first aid to the injured. Their leadership lacks missionary statesmanship. The church is out of touch with great world movements, and their piety is a backwoods product. The facts of missions must somehow be gotten into the minds and hearts and prayers of the people if the remedy is to have a chance to effect a cure. Mission-study classes must be organized. A circulating missionary library must be gotten under way. Missionary literature must be gotten into the homes of the people. There are many ways of doing it, but it must be done. There must be a definite and persistent missionary propaganda. The pastor and church officers must promote this. In doing so, they will find that they are improving their own equipment, for they will become themselves the beneficiaries of their campaign.

It is not enough to exhort a sick man to be sound, neither will it go far to ex-

hort a sick church to missionary enthusiasm. A fire must have fuel, and "facts are the fuel that feed the fires of missionary zeal."

The brain of the church must be packed with missionary ideas, if the blood is to be enriched with missionary corpuscles. The heart must be charged with missionary convictions, if the energies are to be occupied in missionary activities. It is well-nigh a waste of time to take a collection for missions in a church where the people are ignorant of the progress of Christ's Kingdom in mission fields; or to preach a sermon on missions to a church whose keenest interests is pew rents.

The start of this educational work may be a little hard, but as the people begin to learn, their interest will develop rapidly. There is no more fascinating story than this of modern missions. God's greatest miracles are these He is working under our very eyes, but there are still eyes that are holden so that they do not see.

Sanitary conditions are also needed. Sunshine and good air fight disease. A sick church must be given the right atmosphere. A Christian church should live and move and have its being in a missionary atmosphere. The preacher must create this. He can do something in this direction by occasional sermons on foreign missions, but he can do far more by giving to all his sermons and prayers the missionary outlook. It is not always necessary to say the words. The attitude is the main thing. Let the preacher feel that he is a citizen of the world at large, and he can not keep internationalism out of his message. Let him

be convinced that the Bible is a missionary book, the church a missionary society, Christianity a missionary religion, and himself a missionary messenger, and it will be impossible for him to preach without his people feeling the tug of the ends of the earth.

One thing more remains, if a thorough and permanent cure is to be effected. First, a prescription—the facts of missions; second, sanitary conditions—a missionary atmosphere; and third, exercise—missionary activities.

The gifts and energies of the church must be enlisted in the maintenance of missionary work. This should be done in a systematic way. Churches, or groups of individuals or individuals should be encouraged to assume definite missionary obligations. The support of missionaries, or shares in a mission station, or the care of an entire station, may be undertaken. Anything is good that gets the church into action, and keeps it in action doing the right thing.

Information without activities may be as disastrous to a church as feeding without exercise to an individual. The missionary treatment for a sick church has a gymnasium as well as a breakfast-room. It has a program of work as well as a schedule of study. If both are followed, we may count on a complete recovery.

Therefore, foreign missions is as essential to the Christian as it is to the non-Christian world. It is as much the salvation of the church at home as it is the hope of lands whose torch is still unlit."

FOREIGN MISSIONS AT THE GENERAL ASSEMBLY.

THE Chairman of the Standing Committee of Foreign Missions at the General Assembly was Rev. R. F. Campbell, D. D., of Asheville, N. C. When that is said, no more need be said to assure us that the work of the Executive Committee for the past year, as set forth in its Annual Report, would receive intelligent and sympathetic handling at the hands of the Assembly. In all the twenty-two years during which the writer has been connected with our Foreign work he has never known any Standing Committee of the General Assembly that seemed to be more anxious to learn all that it could learn about the condition and need of the work and to do

all that it could do to help the Cause. The report of the Standing Committee has already been published in the church papers and need not therefore be published here in detail.

One important action that was taken, on recommendation of the Permanent Committee on Systematic Beneficence, was the setting apart of the first three weeks in February, in addition to the months of May and October, for the presentation of the Foreign Mission cause in our churches. This period in February being so near to the close of the fiscal year will furnish the Committee the opportunity of making any special appeals and adopting any special measures that may be found nec-



Law School, Sao Paulo, Brazil.

essary in order to make up any deficit that may be threatened on account of insufficient support of the work during the earlier months of the year.

A strenuous effort was made, under the lead of the Assembly's Standing Committee on Systematic Beneficence, to limit the efforts of the Executive Committees to secure contributions for their causes during the months assigned them *to those churches only* which had not adopted the Assembly's plan of an every-member-canvass. Those who advocated this limitation did so on the ground that they believed the Every-Member-Canvass would solve all our financial problems if it were once adopted by all the churches, and that there would then be no need of any more special appeals for our benevolent causes. We do not propose to discuss that vexed question at this time. It was ably discussed at the Assembly and the conclusion was reached, wisely as we believe, that under present conditions, our Executive Committees ought to use the special months assigned to them in our Church Calendar in carrying on the most vigorous

educational propaganda possible in all the churches, both for the purpose of increasing the knowledge of the work on the part of the people and their interest in it, and also of increasing their contributions.

The Assembly approved of the action of the Executive Committee in conferring with the other Mission Boards of North America in regard to plans for the re-distribution of territory and re-adjustment of the work in Mexico, with the view of eliminating some of the over-lapping and duplication of work that is now going on, and of reaching all of the neglected parts of Mexico. The Committee was authorized to continue negotiations and to take such steps as it deemed wise in regard to the matter if conditions should be such as to warrant the resumption of our work in Mexico during the current year.

The question of a Joint-Educational Secretary for the four Causes was referred to an *ad-interim* committee composed of persons not connected with any of the Executive Committees to report to the next General Assembly.

To this *ad-interim* committee was also referred the overture of the Committee of Foreign Missions to adopt for use in the Sunday schools a comprehensive policy of education covering all the work of the Church.

We doubt if any General Assembly in the history of our Church was more hospitably and delightfully entertained than this Assembly was by the churches and people of Newport News.

THE DYNAMITING OF OUR SCHOOL AT BOM SUCCESSO.

DR. H. S. ALLYN.

I AM writing from Bom Successo, in Miss Ruth Lee's school, which is still standing, only through a miracle.

This morning, about two o'clock, Miss Ruth, who sleeps in the front part of the house, was awakened by trash falling from the ceiling, and she soon smelled and felt the smoke of dynamite. She found the other teachers awake who had heard an explosion on the roof. They went to the back part of the house and Miss Ruth slept until six o'clock. When she awoke she found the neighbors at the door and learned that a large hole had been blown in the roof by a dynamite bomb. The authorities came, and upon investigation, it was found that six bombs had been put under the front foundation of the house, which is on the street line, with a time fuse that was about half burned out. The miracle was in putting out the fuse. Those who are accustomed to work with dynamite tell me that a fuse once lighted is very hard to put out. It often happens that it will burn up to the powder, which does not explode for some cause, but it will continue to burn even if placed in water. Had it not gone out, not only this house, but the ones on each side and in front would have gone to pieces. Besides Miss Ruth, there were two teachers, two servants and eight girls in the house.

A number of people heard the explosion, but as up to a few years ago there had been frequent earthquakes in the town, they thought one had appeared; and as they never did any damage, they did not pay any attention to

it. The immediate neighbors arose and looked about, but as there was no further disturbance, and as the ladies of the school made no outcry, the true state of affairs was only discovered in the morning. Who did it and what for? From the first there has been opposition to and petty annoyances of the school on the part of the parish priest and his clique. This opposition has grown with the increasing popularity of the school and especially since so many professions were made a few months ago as a direct result of Miss Ruth's faithful Christian work, for I realize that I have simply reaped the harvests that she has labored to prepare.

When I was here two weeks ago, on Easter Sunday the "Padre" preached an abusive sermon against "Protestants" and especially against the "collegio protestante." The only visible effects of this was the withdrawal of one of the 40 day pupils. There is another school here and its principal is a bitter enemy and one of the priest's most devoted followers, and has organized the girls of the town to work against Miss Ruth. She has been especially active during these weeks. No one believes, however, that she had any knowledge of the plot.

The contrary, however, is true of the priest. One of the first men I met today said he was sure the priest was the only man in Bom Successo that was mean enough to do it. This is the general opinion, not only among our friends, but among the mass of the people. The fact that he left here two

or three days before is a strong proof that he planned it and ordered it done, and was absent so that suspicion would not fall on him. It is a sad commentary on the man and his religion that the pastor of this people, after a residence here of eight years should be the first one indicated as the perpetrator of such a crime.

The people as a whole are indignant, and from six o'clock in the morning until ten at night, men, women and children from all classes, came to show their sympathy. In the afternoon the city judge sent out a printed invitation to the people to meet at his office and make a public manifestation to Miss Ruth. They came at six o'clock and filled the house and street in front. The editor of one of the papers made an address protesting against the crime and pledging the sympathy, support and protection of the people, irrespective of class or religion. At the request of Miss Ruth, I thanked them in a few

words and then invited them to remain to a thanksgiving service.

A large part remained and those who could not find a place inside remained on the sidewalk and gave the closest attention throughout. After a hymn and prayer and reading of the Scriptures, I made a short talk and then called on the man who recently made a profession of faith, who made a fine address, and I was surprised at the grasp he had of the truth, and more surprised at the forcible way he presented it. He is one of the most prominent men in the place and he improved the opportunity of telling his friends the truth in a plain straightforward way. He, as one of them, could and did speak to them as it would not have become me to speak. His address was well received and I am sure the Lord will bless it for His own glory. I am sure, too, that the whole incident will help the work.

Bom Sucesso, Brazil.

WHAT A NEW TESTAMENT DID.

I HAD the pleasant opportunity of directing a short religious service in the home of a Brazilian lady on last Saturday evening, who told me this short but interesting story. During her whole life she had been a staunch, sincere Roman Catholic, observing all the practices and devotions

of the same, with zeal and fervor. About seven years ago a missionary lady gave her a New Testament. Knowing the severe penalty on all members of the Roman Church who read or study the Scriptures without the sanction and guidance of the priest, this lady very carefully put the Holy Word



"Collegio Carlota Kemper, of Lavras, Brazil. Miss Kilgore and the class in physical culture.



Francisco Custodia da Veiga and family.
This man is an elder in the S. Joas Nepomocens church.

in a trunk for safe keeping, under no condition whatever, except the loving remembrance of a dear friend. Many, many times, her children came to her, begging to see the pretty little book, which was refused them each time as if it were a venomous serpent. However, on one occasion when one of the little ones was sick, at its request to hear a story, the mother took the testament from its place of hiding and began to read. From that moment on, the Holy

Spirit began to work mightily in the soul of that woman. At first the Word was read for the little one, and then the mother for herself, began to read and re-read it, getting closer to Christ each day. She began to frequent the church services, and to attend a Catechumen Class to learn more and more of the doctrines of the new faith. In due time she was received into the Protestant church and now is one of the most fervent members of the local church.

All of this was not without its difficulties, however. The old mother did all in her power to dissuade the daughter from the "erratic step," prophesying all manner of plagues that must surely visit her to make life miserable, and telling her that she would be excommunicated from the Holy Roman Church. What! be excommunicated for exercising a living and saving faith in Jesus! Yes, this is what was really meant.

Thus we see that the Master of the Harvest will not allow one little seed to fall into the earth and die, if it is sown in faith. One little New Testament was the means in the hands of God through His servant of bringing a whole family into the fold.

Lavras, Brazil.

THE RED CROSS HOSPITAL FOR THE MEXICAN WOUNDED.

IF YOU had been in Brownsville, just before noon of Saturday, March 27, you would have heard a strange rumbling sound, which you would most likely have thought was the rolling of heavy wagons over cobble stones. But those who heard the distant battle in Matamoras in June, 1913, would have informed you that the long expected attack by the Villistas on Matamoras had been begun. It only lasted two hours, but in that short time many were killed and wounded. The Villistas were very poorly equipped for caring for their wounded men and permission was given by the United

States authorities to bring about two hundred and twenty men to Brownsville, where they might receive care and treatment. All Saturday night automobiles came and went bringing the bloody sufferers, and by morning an emergency hospital had been established in the open space of the second story of a grain building. Not much of a hospital to be sure, for everything was lacking except patients and willing, if inexperienced, hands. Men with mortal wounds were of necessity placed upon piles of straw and one man died on the floor with his blood-clotted garments still on him. As I first looked



The Hôpital as it appeared the first day.

upon that writhing, suffering mass of humanity. I thanked God fervently for the gift of a wise hand at the helm of our government which had saved our American boys from such a terrible fate as this.

The crude hospital was at once put under the management of Mr. H. C. Harrison, the Red Cross representative, doctors from neighboring towns came to the assistance of the Brownsville physicians, women with sufficient nerve to stand the sight of blood were transformed into nurses, and by 3 o'clock Sunday afternoon the wounds had all been dressed. In time cots were supplied, nightshirts, pillow-cases, sheets and blankets provided. The feeding department was placed under competent management, Red Cross nurses arrived and system evolved from chaos. Now, if you should climb with me the steep steps which lead to the upper room of suffering, you would see neat rows of clean cots with transformed patients upon them. Mexican and American are working shoulder to shoulder in service. Miss McClelland's

school girls come and go in relays of three or four, and it has indeed been gratifying to hear the management pronounce them the most competent and best behaved helpers they have had.

Among the patients are several boys from twelve to fifteen. One of these has served two years and been wounded three times. Last Friday a lad of twelve years died a very painful death from the effects of a wound in his knee. God hasten the day when Mexico shall feel the burden of her duty to her boys and shall send them to institutions such as Graybill Memorial rather than to the battle front in a seemingly needless war.

On Easter morning at eleven o'clock Rev. Leandro Garza Mara preached to the wounded men, and the girls from our school furnished the music for the service. There are many opportunities for sowing the word of truth and Mr. Ross makes frequent visits to the hospital for the purpose of distributing portions of the Bible and other religious literature. Some of the soldiers who were not seriously wounded are



Some of the Volunteer Helpers in the Emergency Hospital.

already leaving the hospital and he has them fill their pockets with Testaments to give to their friends in the camp. We follow these seed-bearers with our prayers, for we know God's Word will not return to Him void. Some of the most remarkable conversions among our Mexican Christians have been the result of the simple reading of the Bible.

We have seen striking examples of the desperate and underhanded measures which Roman Catholicism employs to retain its despotic control over its adherents. The priests and young women, who are their emissaries, follow up the distribution of the Scripture, and either openly take the books from the readers' hands or secretly steal them from under the pillows and burn them. By their fruits ye shall know them, and as we witness these acts and remember that one of the offices which Christ attributed to the powers of evil was the snatching away from the hearts of men the Word of God, we are convinced that he who fights Rome, fights the enemy of right and light and truth; and that the servant of God who is

armed with the helmet of truth and the sword of the Spirit is stronger than a whole host of Bible-burning Roman fanatics. There was but one method with which to meet such flagrancy against the very spirit of American liberty and freedom of conscience and that was a patient re-distribution of Bibles. At last many of the patients grew tired of being treated as children and refused to give up their books.

Ah, poor wounded Mexico! God make us truly a neighbor to her—that Christ-approved neighbor who pours oil on her wounds and bruises, and puts a shelter over her sick head, and gives of his fullness to her hunger and nakedness. We understand the United States government has forbidden the bringing over of any more wounded. We are sure that the reasons for this order are well considered and we do not question the wisdom of it. But we are grateful for the opportunity to minister in some small way to those who were permitted to cross the border, especially for putting Bibles into their hands. We pray God earnestly for spiritual fruits among them. *Brownsville, Texa*

PROTESTANT MISSIONS AND MEXICO.

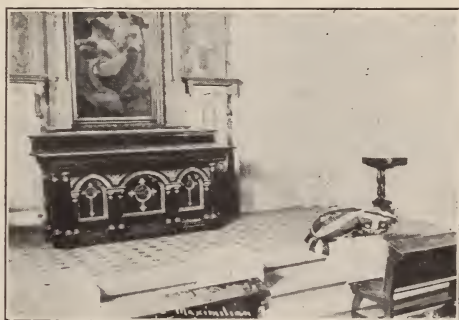
REV. L. H. WHARTON.

HOWEVER lacking in patriotism, statesmanship and leadership the revolutions of Mexico may seem to us, they are not unmitigated evils, and the attitude that the American public generally and the American newspapers have taken toward the rather numerous atrocities of armies and leaders, is both un-Christian, unsympathetic and unappreciative of historical precedent. No nation, save China and perhaps Portugal, has ever gained its freedom but by war, and it is probable that China yet will have to pass through a terrific civil war before there will be established a true constitutional government. When we speak indignantly and sarcastically of the revolutions of Mexico, we forget the French Revolution, the revolution of 1776, and the revolutions of South America by which the nations which are blood relatives of Mexico have written the first pages of their republican history. Perhaps Mexico lingers longer in this transitional stage than have other nations, and perhaps the period is marked more by cruelty and less by statesmanship than like periods of other nations. But when we consider the background out of which the leaders and armies have come, we are not surprised to find this the case.

Mexico has been under the power of the Roman Catholic Church for four centuries. The people have been taught to be slaves and taught little else. The majority are illiterate and at present incapable of appreciating a true constitutional government. Is it strange that the country has no great leader and few statesmen when there has been no opportunity for the development of men. Especially is it incumbent upon Protestant America to look upon Mexico in her present troubles, not in a critical, but in an intensely sympathetic spirit.

The entering of Protestant missions into Mexico has had no little influence

in leading up to the present revolution. Not that the missionaries or their converts have deliberately stirred up sedition and revolution as a part of their work, but they have instituted ideals that in their working out will bring liberty and freedom regardless of cost; ideals that demand for the people freedom, political, religious and commercial. The principles and ideas of Protestant Christianity are essentially democratic. The ideals of the Great Teacher, teaching the individual man the sacredness of his individuality, his personal right to contact with God without mediation of a priest, his inalienable right to freedom, bringing him into contact with truth; these ideals working in the minds of men could not but result in revolt against existing conditions in Mexico. "Ye shall know the truth and the truth shall make you free." The Mexican nation is awakening to the truth and they are gaining their freedom, though it be by prolonged bloodshed and suffering. It is natural that the time of travail should be a time of suffering; but the new Mexico, moulded on ideals that the Protestant Church is striving to implant in the hearts of her citizens, coming out into the century of republicanism, will be an honor to the republics of the Western world. Surely, the Protestant Church should sympathize with the nation in this hour—



Place where Maximilian was shot.

fighting for the ideals we hold so dear.

The Protestant Church, during the present revolution, also presents an interesting study. It is wielding a tremendous influence—not as a Church, but through the individual members now associated in the various armies. We have been told that the wife of Carranza, the first chief of the Constitutional army, is a Protestant, and he himself, though not actually a member of the Protestant Church, is openly friendly. I have also been told by those familiar with the personnel of the constitutional generals, that with hardly an exception they were in hearty sympathy with Protestant missions. I can say from personal knowledge that the generals in charge of the city of Nuevo Laredo have been universally courteous and friendly in their dealings with Protestant missionaries who have done some work on that side during the last year. Many of the native ministers hold positions of importance in the various armies. In fact, I have been told that in all of the armies there was not a single Protestant who was enrolled as a private. Whether that statement be strictly accurate or not, it certainly indicates the part that Protestants are playing in the hour of the nation's crisis. These men in these armies, while exerting all their powers toward freedom, are exerting an influence by the very lives they live for the Protestant Church that is already bearing fruit in the changed attitude of the people at large. Is it not reasonable to suppose that these men will have some hand at least in the re-writing of Mexico's government and policies? I have talked with one of the secretaries of the Aguas Calientes Convention, the convention which elected Guiterrez President, and whose policies will ultimately hold in the nation, regardless of which faction may be the victor. It is worthy of note that twenty per cent. of this Convention was Protestant, that of the permanent committee elected by that Convention, for-

ty per cent. were Protestant and of the seven executive officers of that committee, fifty per cent. were Protestant and two of these officers were Protestant ministers. A missionary who has spent years in Mexico tells me that he has not heard the word "Protestante" used in contempt since the opening of the revolution. I have been on the border for a year in constant contact with the Mexicans. I have talked with a number of them a number of times, well educated men, some Protestant, some Catholic, some neither; and I have yet to hear an unkind word spoken of the Protestant Church.

What about the Protestant Church after the revolution?

It would be foolish to attempt to forecast the political result of the revolution in particular, but we can do so in general. This much is certain—that regardless of the rising and falling of parties, the organization and passing of leaders, out of the bloodshed and multitude of revolutions there will come a Republican Mexico into which the peon will come into his own. Whether you are in sympathy with this faction or that faction we may be reasonably certain that the new Mexico will be strictly constitutionalist in government. It is also a certain fact that the Protestant Church will be welcomed into that country at that hour as she has been welcomed into no other nation. I have had men tell me that the only hope of the real Republic lies in the Protestant Church and the last man who made that statement to me was personally acquainted with the staff of the constitutionalist army, as well as acquainted with the generals of the other factions. The attitude of the leaders in the remoulding time of the nation will unquestionably be of intense sympathy to Protestant missions. As for the people at large, it is an inevitable fact that as a result of the persecution of the Catholic Church during the war there will be a corresponding swing toward that Church;

but it is an absolute impossibility that after what Mexico has suffered at the hands of Papal Rome, she will ever again be under the bondage of the priest. It only takes a casual glance at the other Latin American nations to make us understand that the tendency will be to agnosticism except that Mexico, due to her relationship to this nation and to the work of Protestantism in the years gone by, will more readily turn from the broken idols of Rome to the Living Christ.

The outcome of all this. As we are not of choice but of necessity in the "watching, waiting" period of our Mexican work, considering the tremendous opportunity that the close of the war will bring, would it not be well to turn our eyes toward those people that live so close to us and need us so badly and to make our plans now, so that we

may be able to enter Mexico before the echo of the last shot has died away and become the most aggressive force in the remoulding of the nation. Is it not a peculiar challenge to the Protestant Church of the South with work directly contiguous to that nation? Will the members of the Southern Presbyterian Church do their part in this glorious work? Last Christmas a member of my church gave away presents to some Mexican children. After the gifts for the children had been given out, the streets were crowded with adults, some two thousand, and as a loaf of bread was handed out to each, they struggled and fought for it until we had to hold them away with physical force. I could see then, with little use of imagination, the whole Mexican people reaching out to Protestant America and begging for the Bread of Life. Will we give it to them?

HELP FROM THE OUTSIDE.

REV. A. D. RICE.

I WAS at a dinner given here by the General located at this place, his name is Peh (White), soon after your letter came about the cut. There were also present a number of the gentry of this place. They had heard that funds were scarce this year. I had read the letter in church the Sunday before. One of the wealthy men of the city asked me about it. I explained why it was, and in fear and trembling remarked that he "loved to do good deeds," and wouldn't he help. He said, "I certainly will." General White asked what it was about and when he heard, he said, "I will give two hundred dollars" (Mexican). From that day the subscription list for the hospital has run up to about fifteen hundred dollars (Mexican). Seven hundred and fifty has been paid in and Dr. Morgan is starting to Shanghai in the morning to get his year's supply of medicines. How is that for one of the newest stations? One man has handed me fifty

dollars (Mexican) for the school here, which, by the way, is so prosperous that I had to get three teachers instead of two and had my appropriations cut down from six to four hundred dollars while food supplies have gone up more than fifty per cent.

Two other gentlemen are helping to support one of the poor boys.

The great wonder is that it is coming not from the Christians (who are mostly poor), but from the heathen.

The man who gave the fifty dollars



Houseboat on the Canal.

for the school, said to me last night, "It is easy to get money for the hospital, but hard to get it for the church." That is perfectly natural considering the fact that it comes from non-Christian people. I do not know your views or the views of the Committee about taking such money, but I am very cer-

tain of my own opinion. A non-Christian's money is just as good as a Christian's and furthermore, the desire to help for whatever motive, must come from the Father above, else why should he want to put his money to a good and unselfish use when he could put it to a bad and selfish use?

Haichow, China.

NOTES FROM LUSAMBO.

REV. J. McC. SIEG.

ALONG about the latter part of October, we received a short visit from Mr. Daniel Wise, an American. We are always especially pleased to meet here in Africa one of our own countrymen, few of whom ever get into this distant region. Mr. Wise is employed in the department of Terrestrial Magnetism of the Carnegie Institution at Washington, D. C.

In spite of the general inconvenience incident to the great war in Europe, the work on the new State hospital at Lusambo continues. This new hospital, the magnificent gift of King

Albert, will be throughout the future an unspeakable blessing to the suffering natives in this part of Congo.

Just at this time of the great war, the State's wireless telegraphic station here at Lusambo has rendered a most valuable service to all Europeans in this section of the Congo. All the members of our mission and of the adjacent missions owe a debt of gratitude to the officials who so promptly and faithfully send us each day the latest news so eagerly awaited.

During the months of October and November, our junior missionary of



Mrs. McKee, on an African "Pull-man" car.

this station, Miss Eula May, infant daughter of Rev. and Mrs. Cleveland, was so far from well that we felt some uneasiness about her. Now, however, we are happy to report that she is well and rapidly developing. She is the great center of attraction and interest on this station. She holds also a very important position in her home.

Rev. and Mrs. Cleveland are now comfortably and firmly established in their new home and work at Lusambo. They are kept very busy with a large part of the station work as well as their important study of the native language, in which they are making good progress. They are almost ready for their first examination in Buluba-Lulua.

In spite of many obstacles incident to the situation here, our school work under the management of Mrs. Sieg, is making encouraging progress. Even the adults manifest an unusual interest.

Our Sunday school, too, is gradually and constantly growing.

The effects of the war in Europe are being felt even way back here in Central Africa. Necessary food supplies, etc., are being delayed or cut off entirely, while many native employees in the service of Europeans of every class are being discharged in order to reduce expenses to a minimum. Consequently many of these natives have not their usual support, and are therefore feeling the pinch of some want. The Lord reigns and we shall not seriously lack any good thing.

As Christmas draws near, we wish to express to you, reader, our sincere and hearty wishes for your joy, peace and prosperity. These wishes may reach some American readers too late for *this* Christmas, but we feel sure they will be in time for that of 1915.

Lusambo.

THE CHURCH AND THE WAR.

We hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of missionary giving, and now there are some who doubt whether the Church can continue to do even this. * * * What warrant have we, in a time of distress, for making Christ and His cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?

Robert E. Speer.

The European War

The World War

20 million soldiers in physical peril	1	50 times 20 millions of people in spiritual bondage and death
1 million men killed in first six months	2	2 million people die every month in heathen lands
Cost to kill a man about \$3.500	3	Cost to give the gospel to the world, about \$2.00 per person
Cost of European War Over \$40,000,000 <i>daily</i>	4	Expended in World war about \$35,000,000 <i>annually</i>
Fighting strength of armies, over 20 millions	5	Total missionary force 12,000 men and 12,000 women
Developes hatred	6	Promotes friendliness
Is destructive	7	Is constructive
Settles nothing finally	8	Establishes Christ's enduring kingdom and ultimately eliminates all war. Isa. 2: 2-4
Will the Church make a serious effort to put its World-war on something approaching an adequate basis?		

WHAT BASIS IS ADEQUATE?

1,000 millions of people in the non-Christian world await Christ's offer of salvation.
 600 millions of these are in territory occupied by American missionaries.
 10,000 missionaries represent North America in all the world, of whom 5,500 are women, or a total of only one missionary out of 2,500 church members. Every one of these missionaries has an average parish of 60,000 souls.
 14,000 more missionaries from Africa would be required to reduce the average parish to 25,000 for each missionary.
 \$17,168,000 contributed by North American churches in 1914 for work abroad against over \$300,000,000 expended by the Church in America for all purposes.
 \$50,000,000 needed annually to evangelize our share of the world in this generation. This amount annually for twenty-five years would be a total of only \$2.00 expended for each person to be reached with the Gospel message. How many times \$2.00 is your knowledge of Christ worth to you?

THIS FIFTY MILLIONS OF DOLLARS
could be provided

IF 20 millions out of the 24 millions of Protestant church members would give 5 cents a week,
 OR
 IF 10 millions would give 10 cents a week,
 OR
 IF 5 millions would give 20 cents a week,
 OR
 IF 2 millions would give 50 cents a week,
 OR
 IF 1 million would give \$1.00 a week.

Probably the best and quickest way to do it would be to get 500 000 shares underwritten at \$1.00 a week (or \$50.00 a year), making a total of 25 million dollars, and secure the other half by the smaller subscriptions, which already aggregate over 17 million dollars annually. How many shares at \$50.00 each will you take? How many shares can you get others to take? This should be in addition to what you are now subscribing to the entire missionary and benevolent budget of your own church.

MEN AND MISSIONS.

SOWING BESIDE ALL WATERS.

REV. CHARLES H. PRATT.

I HAD just been thinking about that passage of Scripture that speaks of sowing beside all waters and that passage has been much in my thoughts of late. Specially because we have been trying the Market preaching. There are great crowds at the markets and no effort of any sort to reach them, and it seemed too bad. So for some months we had tried it and so far no one that we could definitely point to as having been won from that work. So when tonight just at the close of a specially busy day a stranger steps in I wondered if it was the same cry we have heard so many times in the last six months. The war has made it impossible for us to sell what we raised for any profit and there

is no work. But it wasn't that. Instead he said as well as I can recall it, "Two months ago I was in the market and as I started for home I was met by you and two school boys and was given a tract and you said to me, 'Please believe in Jesus,' just that much and no more. I passed on and wondered what that meant. Then I looked at the little tract and it had something more of the same kind in it. I carried it home and that night I looked it all over again quietly. Then I said to myself, 'if this is true it is the most wonderful thing that has ever come to me.' I determined to look more into it. As the Sabbath was near at hand and I knew that in a village not more than a mile away there were some that held

that doctrine I decided to go there. So on last Sunday I went there. I found one of those who believed and he gave me a book called John and I read it and he read it with me. I stayed there all day and far into the night both hearing and asking questions. Before I went home I had decided to accept Jesus. Now I have come back to you to ask you for some other book on the glad news if there is anything more. Also as soon as I can work and make enough money I want to buy the whole of the New Testament and the Hymn book which you have now told me." Then I told him that I could not give him the Testament and Hymn book as that was not our way with the Bible. But that if he would come back the following morning and work two days

on some rock walls we are building I would pay him for his labor and he could buy him a Testament. Before seven this morning he was at the door. Has worked right on through the day. He walked home last night some three or four miles and as far back this morning and has worked right on through the day. He said, "I am getting on in years and have not heard before and I want to be busy the rest of my days in hearing about God and His Son."

I do not, of course, know whether he will hold to the end or fall away but it rejoices my heart to know that "Sowing beside all waters," He will make it spring up and grow as it pleases Him.

WORK IN THE MOKPO FIELD.

Mrs. J. S. NISBET.

KNOWLEDGE is power" is as true in the world of faith as in the world of science. Following out the thoughts that real power is unobtainable without real knowledge, and that the Bible is our all-sufficient textbook, we hold Bible Study classes at all opportune times. While the regular medical, school and evangelistic work has been carried on as usual this quarter the Station Bible Classes have been the marked feature. The Men's Bible Class for all Mokpo field was held in February and the Women's Class in March.

In 1912 and 1913 we had about eighty men at this main class. In 1914 we rejoiced over an increase, bringing the class up to 130. This year we arranged the old Mokpo church building, discarded because the congregation had completely outgrown it, as a Bible Class building and held our ten days class of six grades all in this one house, with most encouraging results.

Our enrollment reached 179, and the

best of all was the earnestness of the class. There was no desire to play or waste time, they came to learn and learn they did, and went home happy over their trip.

You will realize something of the difficulties of attending one of these classes when I tell you that some twenty of these men chartered a small sail boat and started for home only to be caught in the rough wind, the rudder broke and they despaired of their lives. But one of the men was a good sailor and he took matters in his hands telling the boatmen what to do and after some hours of anguish and fear and hard toiling, they came to land.

The Women's Bible Class in March was the largest we have yet had in Mokpo, the enrollment being 186. We were fortunate in having with us Mrs. Yi, who with her husband went to the Island of Quelpart seven years ago as the first foreign missionaries from the Church of Korea. She was not only a great inspiration to our Korean women, but perhaps even a great-

er inspiration to us who were teachers in the class; she is a wonderful example of how a new woman in the lands of Korea can enter into the fullness of womanhood with all its blessings and privileges and become a living example to her own people of the power of the Gospel of Christ.

During this quarter, ten country Bi-

ble Classes were held in Mr. Nisbet's field, and six in Mr. Newland's, in which more than three hundred gathered for four days' Bible study. And surely the entrance of His Word into the hearts and minds of these people will cause those who sit in darkness to see a great Light.

FROM "BARE HILLS VILLAGE," KOREA.

DWIGHT WINN.

YESTERDAY'S journeyings brought us to the little church which is at the extreme southern boundary of my territory, about fifty-seven miles from home. Just over the high mountains in front—to the south—Mr. Coit's field begins; while a few miles to the southwest is a big river which divides Mr. Hill's parish from mine.

There is a small group of Christians here—few in number and pitifully poor! One's heart aches to hear them tell of their fight with poverty; a fight that has lasted all winter and grows harder now just before spring. The leader of the group has had a very hard time of it. A few weeks ago the National Survey Corps offered him work at good wages. He said he begged them to let him keep Sunday but that the man in charge angrily replied that if he did so he might take the other six days too. He was too weak to resist temptation. Last night as he made his confession of "great sin," he told us how it was. "There was no food for my wife and children, the work meant rice for them. What was I to do?" He is truly repentant and while he could have the work for weeks yet he has determined to give it up, keep the Sabbath, and "have more faith."

Missing one of the boys—a bright lad of fifteen, who has been a Christian for several years, I found that on account of the hard times, and because there are many other mouths in the

family to be filled, he had to leave home. In the house of a heathen man, who lives in a village within a stone's throw of this one, he has become practically a slave. His father tells me that the man has promised him food and three changes of clothes during the year for his services! It is out of the question for him to keep the Sabbath or to attend church. I went to see him and told him of the opportunity that he had of witnessing Jesus' love, asking him to pray every day and to live such a Christian life that his master would want to know Jesus. There is a case similar to this in the church we visited before coming here.

This morning, just after breakfast, I am sitting out in front of the church enjoying the sunshine—yesterday we traveled in snow all day! I wish you could see the little group of children—twenty of them—gathered on and around the big stone that serves as a step to the church—a lot of very dirty little boys and girls. Guess what they are doing? Singing at the top of their voices! My sister, during a stay of almost a week here last fall, taught these little folks some hymns and Bible verses which they remember yet. They are singing right now, "Jesus loves me, this I know" and all seem to know the words—the time is in some places sadly distorted but still recognizable. One of the older boys has a hymn book and "lines out" the hymns they don't know. What a great time they seem to be having!



In the Mountains near Chunju, Korea.

You might think these little folks were getting ready for a battle of some kind, for many of them are armed with butcher knives and small blades of different sorts. These, however, are not weapons of offense, but of defense against the wolf of which I have already written. In a little while the boys and girls will be scattered along the hillside and on the terraces between the bare rice fields gathering greens for the family dinner—weeds you and I would call them; while those with the little scythes will go higher upon the hillsides for their loads of “wood” viz. dried leaves and

grass, small pine branches, etc. Little fellows six and seven years old bring in two loads a day—loads much bigger than they.

My helper and one of the men in the church here have come from their breakfasts. After prayers we will start on our daily rounds of preaching the Gospel in the nearby villages. We do this with increasing faith in its power to enter these darkened minds and bring light, for God graciously permits us, here and there, to see some fruits of our hard years work in the villages. “In due season we shall reap if we faint not.” „

“MY FIRST TRIP TO THE COUNTRY.”

REV. T. E. WILSON.

BEFORE I had been in Korea one week, my friend Rev. P. B. Hill, had me to go along with him on a country trip, to the village commonly called Oqua. The preparation for this trip reminded me, at every turn, of preparation we make out in Arkansas when going on camp trip to Old Beards Lake. We carried folding cots, tables, chairs, grub-box, guns and plenty of good heavy clothing. All of which was carried on the backs of three coolies. We left Kwangju at nine o'clock Tuesday morning on horse-back, and reached our destination just at dark, a distance of about twenty-five miles.

On the way we killed enough game to supply our table for several days and Bible tracts were given to a number of the natives passing us on the road.

We literally made our abode with the Koreans, for the front room of the home in which we stayed was turned over to us for dining room, bed room and church for the men.

To me, nearly everything I saw or heard on the trip was utterly new and strange, some of which I mention. In the first place it made me feel rather queer to be among a people and not know their language, for the only three words I knew was “how do you

do," "good bye" and "I can't speak the Korean language." As we passed through one village the natives followed us for a mile or so staring at us and wondering at our saddles, bridles, etc. This was my first real experience at being stared at.

Our host, at Oqua was said to be a wealthy man, that is he owned his home and a farm. He evidently puts a high value on a horse for our horses and the guests were put under the same roof, and that in the front part of the house.

Our services were well attended, and let me tell you these people know how to utilize space out here, for in one of these little rooms, ten by twelve, I counted forty men, while in the woman's room adjoining there were sixty women and girls. We were taught in college that "two objects cannot occupy the same space at the same time," but this old adage almost breaks down at a Korean Service. To briefly mention other strange things; the absence of chairs, hot floors, women and men separated, all day services; did I say nearly everything was strange? well! that is what I mean, for Mr. Hill and I both turned out our mus-

tache and we soon did not recognize our own faces.

Though the weather was bad and snow was on the ground, yet the services were well attended, and there were twenty-three applicants for church membership, though we received and baptized only eight. The services continued from immediately after breakfast until bedtime at night, giving us only time at midday and dusk to prepare and eat our meals. There were a number of prominent Koreans of means present who were manifesting considerable interest. Mr. Hill has been out here only two years but he has sufficient command of the language to be of great assistance and he preached twice, the helpers conducted the other services. I came away with the impression that the people are hungry for the truth and anxious for the real light. We visited the old former places of idol worship and it is very easy to see that the old religion is on the wane and has about lost its hold on the people. Now is the time and opportunity for our church to give these people the gospel while their minds and hearts are open and responsive.

Kwangju.

A PAPER READ BY PAK YUNG WAN, A BIBLE WOMAN AT CHUNJU, AT THE COMMENCEMENT OF THE BIBLE SCHOOL.

Thankfulness for the grace of God with which I have been clothed by Jesus Strength.

WHILE formerly I was as one described in Gal. 5:19-21, which was indeed revealed in me through the flesh; a sinner who could not inherit the Kingdom of God.

Now, when I look at Luke 23:34, Jesus on the Cross when He was about to die said: "Father forgive them; for they know not what they do," I realize that I have become a child of God, and I am truly thankful, knowing also, that by the grace of the death of

Jesus I am enabled to live a saved one in Him and by grace become one of the family of God, I am thankful.

Then, I was a child of the world without God or a place of salvation; now, there is a way of salvation and One in Whom I can trust and I am thankful.

Again in Rom. 8:1 I read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the

Spirit," and realize, He gives me the strength to abide in Him and again I am thankful.

Again I am grateful that by the law of the Holy Spirit who dwells with Jesus I have been released from the law of sin and death.

After I realized I had been released from the law of sin I looked upon Ah See (a former Bible woman who materially aided in opening the work in Chunju as she strove and labored for Jesus. I would wonder if I too would ever have that privilege, some day of once working for Him.

I read in Matt. 7:7, "Ask and it shall be given you." I asked and have received and I am so thankful that out of this unworthy me, God has made even this much. I am glad that before God and my sisters I have been permitted to write of the hidden things of my heart. Our King has broken down the middle wall of the partition and made us one.

So likewise I pray that the sisters gathered may also know the joy of laboring with and for God. Nevertheless all these things are revealed by God's Holy Spirit.

I give thanks for all His wonderful truth that is given in His Holy Word to us.

I want to say to those gathered here, and there are many who have come several hundred miles, God has much more than this prepared for us.

From this time forth may we grow strong in God's work like Eph. 6:6-11. May we obtain the power that cometh out from Him to make us steadfast



Pak Yung Wan, a Bible Woman.

and strong, putting on the whole armor of God, that we may be able to stand against the wiles of the devil.

Whereas formerly we women knew nothing of God's Holy Word, by the grace given in attending this Holy Word School, I pray that we may learn more and more of God's will toward us.

In the year of our Savior King 1914-12-16.

OUR ANNUAL REPORT.

The Annual Report of the Executive Committee of Foreign Missions this year is published with illustrations and maps, and great pains have been taken to make it as helpful as possible to Mission Study Classes and Missionary Societies. A large number of copies

additional to those required for our ministers and missionaries have been printed and the Executive Committee will be glad to furnish a copy to any Missionary Society or study class that wishes to use it in its work.

SOME THINGS MISSIONS HAVE DONE.

They have made the name of Christ the best-known name in the world.

They are proclaiming the Gospel in over ten thousand different places.

They have planted in the leading foreign lands the Church of Christ, with a Protestant membership of over 2,644,170.

They have created a great system of Christian schools and colleges, having a present enrollment of over a million and a half pupils.

They have stimulated the governments of the leading nations of the East to establish educational systems of their own.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have upheld the idea of the dignity of labor among those who regard toil as menial.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have helped to abolish human slavery and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane and lepers.

They have lifted women from a condition

of unspeakable degradation, and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures into 500 languages and dialects, distributing last year alone, 9,272,221 copies.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers of all ages.

They have transformed the people of the Fiji Islands, Melanesia, and other island groups from cannibals to civilized beings.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

They have started a movement in Korea which is going forward with such unparalleled rapidity that the nation bids fair to become Christianized within a generation.

The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the conquest of the remaining strongholds of Islam and paganism. Such considerations as these should convince the people of our churches that we are indeed living in a new era of missionary work and that the hour of Christianity has struck for the non-Christian world.—Miss. Review of the World.

FROM A CHINESE SERMON.

The following is the outline of an address by Mr. Bu, a native evangelist of the China Inland Mission. The subject was "China's Search for Truth during 3000 years."

"Through many years many emperors and rulers had searched and searched for the thing which would give heart-peace. During one dynasty they would decide that it was riches, but would find that that was not the thing. The next they would decide that it was great learning, only to find that a failure. Another would think it might be found in the beautiful, only to fail once more.

And the great Confucius himself said that if only once he could hear the Great Truth he would be ready to die happy.

"Now the truth is here, the Saviour of men brought it to the world. If your shoe is worn out, the man who made it fixes it for you. If your watch ceases to run, the man who made it can fix it better than anyone else. Then, when your heart goes wrong and is tired what better can you do than take it to Him Who made it, and ask Him to make it right and give you peace?"—Record of Christian Work.

From Mrs. G. W. Penn, Humboldt, Tenn.:

The MISSIONARY SURVEY is great! It has a place which nothing else can fill.
I not only wish you success, but am trying to help you succeed.

PERSONALIA.

A note from Miss Ida M. Albaugh of Kiangyin states that she expects to sail from Shanghai on the Manchuria on June 26th. She has not only been doing the work of a trained nurse in the Hospital at Kiangyin, but has been teaching a class of nurses, some of whom will be ready to graduate this summer. In every department of the missionary work the most important thing our missionaries are doing is not the direct preaching and teaching and medical work in which they are engaged, but the training of natives to do this work. It would be hopeless to undertake to supply China with all she needs for any branch of Christian work only from foreign lands. The missionary who can multiply himself or herself by training a number of natives to do the same kind of work that he or she is doing, is the really efficient missionary.

Miss Albaugh sends us the following interesting incident which shows you how the Gospel is making an impression in China on many people who have not yet reached the point of personally accepting it.

"I have one more interesting thing to tell this week. It is about a village not far away in which lives a Mr. Faung. He has enrolled himself as an enquirer and is faithful in his study of the Scriptures etc., and a few weeks ago he asked Mr. Moffett and his helpers to come out to his newly built home and have a feast and preach to his neighbors. Quite a number of them went and found a new house built on a spot which the village fortune teller had for years forbidden him to use for that purpose as it was an unlucky spot. Nevertheless as soon as he learned about Christ he decided to build there in defiance of all his old prejudices. He built and then invited all his neighbors to the opening feast and as I have said asked the preachers to come preach to them. You know the heathen have the custom of calling in

the priests to open up a house with some special rites and at first Mr. Moffett was not sure that it would be wise for the Christians to go as it might be looked upon as some such rite. However, after talking it over with his helpers they went and found absolutely no idolatry or any signs of any plans for any. There was not even a place for the Kitchen god or any other heathen idol. The men from here preached and explained the Gospel all day and several hundred must have heard. We are so glad of such an opportunity."

We congratulate Rev. and Mrs. J. C. Crenshaw on the arrival on March 21st, of a new member of their household, whose maiden name is Martha. We have recently sent back to China



Rev. and Mrs. Robt. T. Coit and Robert, Jr.,
of Soonchun, Korea.



Dr. and Mrs. J. W. Hewlett and their two children.

four of the daughters of our Foreign Missionaries under missionary appointment. If the church would take hold of the work in China in real earnest there might not be very much left in the way of evangelization to be done by the time Miss Martha Crenshaw is ready to return as a missionary. There will be plenty of other work in China, however, waiting for her and we confidently anticipate that when she has arrived at the proper age that she will be found applying to the Executive Committee of Foreign Missions to be sent back as a missionary to her native land.

Rev. Wm. C. Buchanan writes us that, as a consequence of obtaining government recognition, the "Golden Castle" Girls' School at Nagoya opened with an entrance class of thirty-four pupils, which is more than twice the number received in any previous year. With the new buildings affording larger accommodation for boarders and better equipment in every way, and with a faculty who are now just about

reaching the stage of real efficiency by reason of a better knowledge of the language and of the experience they have had, we anticipate a brilliant future for the Golden Castle School.

We are in receipt of a letter from Dr. J. W. Hewlett, a member of the China Inland Mission, who has been secured to take temporary charge of our medical work at Yencheng. Dr. Hewlett writes that the hospital work at Yenching is constantly increasing and offers the practical suggestion that friends at home, could help the work by rolling and sending out bandages by parcel post for use in the hospital. He states that these bandages should be from two yards to six yards in length. He does not state the width of them but anyone who might wish to send them out could consult a nearby physician and get a suggestion on that point.

The work at this new station is being greatly blessed. Mr. White reports that in some places on his field, what might almost be called a "mass move-

ment" towards Christianity seems to be developing.

Our work in Cuba signally illustrates the advantage of having competent native leaders to supplement the work of the foreign missionary. Writing from Saqua la Grande, Cuba, on May 1st. Dr. Juan Orts says:

"Our work here goes on very satisfactorily. You have doubtless already heard that we were able to organize the regular church with twenty-one adult members in exactly nine months from the day we held our first service. On the third Sunday of this month, Mr. Wharton is coming to assist me in administering the Lord's Supper, at which time we expect to receive about twelve or fifteen more adult members. Mrs. Thomson has helped us a great deal in the work. She now has a Sunday school class of about thirty. You already know that the main difficulty in reaching Cubans is due to their deadly indifference to all religious matters, but, nevertheless, our church continues to awaken interest even among those who do not attend the services regularly, and this fact promises well for the future."

Mrs. Orts was glad to hear from her sister, Mrs. Beadles, that she had met you in Dr. Johnson's home. We trust that you are well. With kindest regards, I remain,

Cordially yours,
Juan Orts Gonzalez.

Dr. Venable writes enthusiastically of the personal relief to himself and the great help to the work in the Kashing Hospital which Miss Nisbet has brought by taking charge of the business side of the work in her capable and efficient way. We are glad to supplement what was said of her and of her work on a former occasion by giving the readers of *The Survey* an opportunity of seeing how she looks.

It seems to us that one could tell from looking at her picture, without being otherwise assured, that she would be a very comfortable person to have around where things requiring charac-



Miss S. A. Nisbet, Business Manager for Kashing.

ter and capacity are needing to be done.

Mr. Swinehart, Chairman of the Executive Committee of the Korea Sunday School Association, was appointed a member of the Executive Committee of the World's Sunday School Convention, to be held in Tokyo in 1916, representing all denominations in Korea.

He has already started a movement for the holding of post-conventions in Korea, at four or five convenient centers, and is in correspondence with Mr. Frank L. Brown, General Secretary of New York, concerning speakers for these meetings.

This plan was tried two years ago when the delegates en route to the Zurich Convention were in the Orient, with marked success.

From Mrs. H. R. Sherrard, New Orleans, La.:

We are trying to increase our list in Prytania Street Church, and we have already doubled it. The *SURVEY* is so full of interest and information that we consider we are doing a real service to our people in introducing it to the families of our Church.

DO YOU KNOW?

1. What we may hope for Persia if the Church gives the needed help?

2. What the Rockefeller Foundation proposes to do for China?

3. The best diet for a sick church?

4. What outrage was recently attempted, without success, on one of our schools in Brazil?

5. How a sincere Roman Catholic was led to Christ?

6. How the Roman Catholic priests try to counteract Christian influence among wounded Mexican soldiers?

7. Why Mexico has no great leaders?

8. How \$50,000,000 could be provided for the evangelization of our share of the world?

9. Who gave \$200 (Mexican) for the Hospital in Haichow?

10. What preaching in the marketplace did?

11. What great trials of faith the Korean Christians are undergoing?

12. Where "two objects can (almost) occupy the same space at the same time?"

13. What wonderful testimony a Korean Bible woman gave?

14. Where a "mass meeting" toward Christianity seems developing?

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

RECEIPTS APPLICABLE TO REGULAR APPROPRIATION.

	APRIL.	1915	1914
Churches	\$	15,497 81	\$ 18,017 02
Sunday Schools		800 66	1,484 87
Societies		4,257 35	4,257 80
Miscellaneous Donations		2,394 61	1,654 67
	\$	22,950 43	\$ 25,414 36
Legacies		1,831 38	4,026 90
	\$	24,781 81	\$ 29,441 26
	MAY	1915	1914
Churches	\$	10,968 66	\$ 12,178 40
Sunday Schools		310 61	615 77
Sunday Schools, Japan		95 35	
Societies		3,225 42	4,284 13
Miscellaneous Donations		1,624 40	1,368 14
	\$	16,224 44	\$ 18,446 44
Legacies			872 56
	\$	16,224 44	\$ 19,319 00

TWO MONTHS, APRIL 1 TO MAY 31, 1915.

	1915	1914
Churches	\$ 26,466 47	\$ 30,195 42
Sunday Schools	1,111 27	2,100 64
Sunday Schools, Japan	95 35	
Societies	7,482 77	8,541 93
Miscellaneous Donations	4,019 01	3,022 81
	\$ 39,174 87	\$ 43,860 80
Legacies	1,831 38	4,899 46
	\$ 41,006 25	\$ 48,760 26

Appropriation Fiscal Year ending March 31, 1916	\$506,646 27
Deficit March 31, 1915	63,286 98

Amount needed this year	\$569,933 25
Amount needed each month	\$ 47,500 00

The amount received for objects outside the budget for the two months' period is \$5,020.62.

Nashville, Tennessee, May 31, 1915.

EDWIN F. WILLIS,
Treasurer.

SENIOR FOREIGN MISSION PROGRAM FOR JULY, 1915.

Arranged by MISS MARGARET McNEILLY.

TOPIC—*The Signs of the Times.*

Hymn—All Hail the Power of Jesus' Name.

Scripture Reading—Psalm 24.

Prayer.

Minutes.

Roll Call—Answer with a missionary fact.
Business.

Solo—Selected.

Topical—The Call to Prayer.

Suffering Mexico.

The Gospel in Russia.

Prospects of Christianity in
Japan.

Some Effects of the War.

Reading—God is Working His Purpose Out.

Hymn—Selected.

Prayer—Closing with the Lord's Prayer in
concert.

SUGGESTIONS:

For the first prayer, ask the members of the society to find out the special needs and encouragements of our various fields, let these be given in the meeting, then prayer offered, either in thanksgiving or petition.

Make use of the Annual Report of the Executive Committee of Foreign Missions.

The leaflet, "The Call to Prayer," should be followed by a number of Prayers for the various needs mentioned.

Let this meeting be characterized by much prayer for our missionaries in these strenuous days.

MOSLEM WOMEN.

ONE of the very great evils of Mohammedanism is its treatment of women. Missionaries in all Mohammedan countries testify to the degradation of Moslem women, and to the almost utter lack of morals in the average home. The following extracts are taken from two books, "Our Moslem Sisters," and "Daylight in the Harem." These books are composed of papers written by missionaries to the Moslems in various countries of the world. "Our Moslem Sisters" is practically a report of the papers of the women missionaries attending the Cairo Conference in Egypt in 1906, and "Daylight in the Harem" is composed of the papers read at the Conference at Lucknow, India, in 1911.

"For twelve centuries the blight of Islam has fallen over the fortunes of Egypt. Politics, commerce, learning, all have felt its withering blast, but that which has most keenly felt it is society. There is no word in the Arabic language for home, the nearest approach to it being 'beit,' which means 'house' or 'a place in which to spend the night.' Arabic poetry and literature is generally very uncomplimentary to woman, characterizing her as a donkey, or even a snake. Says an Egyp-

tian, 'Our women must be beaten in order to be made to walk straight.' And beaten they are, for trifling offence, by father, husband, brother or son, as occasion demands. Thousands of Egyptian women never step over their own thresholds. Among the strictest people, a young woman is not permitted to be seen by even her father-in-law. Nor is it allowable for her to be seen by any male servants except eunuchs. Under such conditions it might be wondered how a woman could keep her domestic machinery in running order, but as one woman said, who had never seen the face of her cook, although he had been employed in her house for thirteen years, when asked the question, 'How do you tell him what you want for dinner?' 'Oh, he knows my wants, but when I wish to give a particular order, I tell the maid servant, she tells the little boy servant, and he conveys the message to the cook.' This strict seclusion refers chiefly to the middle and upper classes, for the poorest women, those of the peasant class, have the greatest freedom, but they are ignorant beyond description and their lot is a life of drudgery.

"Unhappy marriages are a natural result of this seclusion of women, and

frequent divorce is a natural result of these unhappy marriages. It is enough to say that the husband may divorce his wife without any misbehaviour on her part or without assigning any reason. It is all left to the will and caprice of the man, and he has only to say, 'Woman, thou art divorced.'

"A carpenter came to his employer one day, asking for an advance of wages. 'Why?' was asked. 'I am going to get married,' he said, 'and it costs much money.' Then he proceeded to relate his domestic troubles, how he had lived with his one wife sixteen years, explaining that he deserved much credit for doing so, seeing that his father during his lifetime had indulged in thirty-nine wives, but that he had come to the point where he must divorce this wife, as she really did talk too much, so of course he would have to marry another."

"It is surprising how exceedingly ignorant many of the women, even of the higher classes are. A visitor inquired of her Mohammedan hostess if she would tell her the name of the current Mohammedan month. 'I do not concern myself with such things, you must ask the Effendi.' Their minds seem to be blank except in regard to their relations to their families, to sleeping, eating and diseases, to their clothes and their servants, and the current gossip of the neighborhood. Formerly it was not believed that girls were capable of learning anything, but those days are passing and the Mohammedans are beginning to bestir themselves in the matter of educating their girls.

"As to a woman's duty, Mohammed declared that if the worship of one created being could be permitted to another, he would have enjoined the worship of husbands. It seems strange to calculate a woman's value arithmetically, but in Moslem law, the testimony of two women is equal to that of one man, a daughter gets half a son's inheritance, and a wife only an eighth of her hus-

band's property, if there are children; otherwise a fourth. A husband does not speak of his wife as such, but uses some circumlocution as 'My house,' 'My child,' 'The mother of such a boy.'"—Extracts from *Our Moslem Sisters*.

"There was great rejoicing among Turkish women when the Constitution was proclaimed in August, 1908. The immediate effect was that thousands of women streamed out into the streets with their husbands to take part in the general cry of 'liberty.' They discarded their veils and thought that a new era had begun. But before many weeks had passed a check was put to all this. The word went round that their religion did not permit it. Then began many complaints. One lady said, 'We have worked so long for liberty, and now only to find that the men are free; *we* have gained nothing.' Then came the second revolution and fresh hopes were stirred. Five hundred women went to the Ministers and said that they intended to discontinue wearing the veil. The reply was, 'You may do it but the responsibility will be yours; we shall not defend you if you suffer for it,' so they did not dare do it openly. Turkish women of the younger generation rebel against the veil. It is reduced to a pretence or discarded altogether, until orders are apparently issued from some mysterious quarter which compels the resumption of it in an aggravated form. This process repeats itself at intervals; but the phenomenon is sufficiently marked to show that the modern women of Turkey would gladly discard the veil but for certain influences in high quarters, to which they are compelled to submit. But though outward quietness now prevails, a ferment is going on underneath that in the end will surely come to the surface, and a transformation will take place. The Turkish women are not unreasonable in their demands. They express their longing to be allowed to do what Christian women do without criticism, that is, to go about with their

husbands, to meet people freely, and feel that the ordinary habits of a modest woman may be theirs.

"The freedom of the women largely depends on the freedom of the husband. Those who have been educated out of Turkey wish their wives and daughters to have more freedom, but the majority prefer to have them shut in and well protected. In the coast cities, such as Salonica and Smyrna, the women are more advanced than in the towns and villages of the interior.

"In many places they wish their daughters to be educated. One Pasha is called a 'Giaour' or infidel, by the inhabitants of the city of which he is governor, because he sends his daughters to school in Constantinople, and shows with pride the letters he receives from them. Even in primitive places the Moslem women take a delight in coming to the Mission Schools to look at the children working and playing; this is sure to lead later to their wishing to send their own children to school. The men agree that for the sake of their future motherhood, it would be better for the girls to be educated—but say, 'It is very hard for us to break through an old custom, or begin a new one.'

"It is too early to speak of any general effect in the direction of the women's willingness to receive Christ, for the number of educated Moslem women

is still exceedingly small, and among them mission work is practically non-existent except through the immediate agency of schools. Judging, however, from a certain number of individual cases, it may be said that the girls at school are certainly more ready to listen to Christian teaching—objections come not so much from them as from their parents. Also Moslem families when visited, will speak much more freely than they once would. At the same time it may be considered as impossible for a woman to confess Christ openly at her home. With scarcely an exception, the known cases of converts have been those who have been under the guardianship of the mission, in boarding-school or hospital. There is the insuperable difficulty that no woman is ever legally free under the Moslem code.

"It is the right to keep the women in their condition of bondage, and the right to retain license for themselves unrebuked that has been the curse of the men of Islam. When this is recognized, the day of Islam will close; a brighter morn will rise for both men and women. The inarticulate bitter cry of the heart of a Moslem woman will be answered. Firmly do we believe this can never be until Christ is lifted up amongst them, and until they are drawn to Him."—Extracts from "Daylight in the Harem." Selected by Emma Roberts.

"A SHORT VISIT INTO THE INTERIOR."

FRANK F. BAKER.

IT IS pleasant to know that the subject of this little article, both the minister and his field, are not entirely unknown to many of the readers of *The Survey*, and to the members of our Church there.

It was with happy anticipation that I set out on the morning of January 7, for the field and work of my friend, Rev. Paschoal Augusto Pitta, in Piumhy, Estado de Minas. The point being

located far from any railway, I took the little boat that plies on the Rio Grande, and disembarked on the following day at noon at Capitinga. Here I had the very pleasant experience of meeting with a Protestant—the lone professing Christian in the vicinity. And, although I was a complete stranger, he took me into his home and treated me in true, hospitable, Brazilian fashion, and as a "Brother in the

Faith." At an early hour on the following day, we set out—my companion and I—on horse-back, over the little mountain range, for the abode of my friend. I shall not try to describe this portion of my journey, other than to say that I was in the saddle for nine hours, under a boiling-hot tropical sun, with nothing but a little cup of coffee as refreshment.

Arriving at Piumhy, it was a great stimulus to plunge immediately into the religious work that is being done by our native minister there. He was preaching a series of sermons, showing the falsity and inadequacy of Roman Catholicism. The services were well attended all of the time, and on the following Sunday, there were ten additions to the local Church, all of the professions being made by persons of mature age. And just here may I not say a word about the Roman Catholic Church as it impressed me in that little town. As I reached the highest point of the "Serra," and beheld the city, and saw the glowing Church spires, illumined by an evening sun, the first thought that came into my mind was the word of the Master. "Ye are the light of the world; a city that is set on a hill cannot be hid." But after learning the city, and becoming acquainted with its backwardness, there came this question, "Why is it that the people are in such ignorance and superstition?" For the physician of the village, a talented young man, informed me that there were not a hundred persons, of the population of 5,000, that could read and write intelligently. Ah, the key to the matter is, that instead of the Romish Church being the Ambassador of Christ here on earth, it is the representative of Satan, and his most perfect masterpiece. For the priests, instead of teaching the people the pure

doctrines of the Saviour of man-kind, instruct them in human inventions and things made by their own hands; and instead of educating the parish, as is a true Minister's duty, many of them go about seeking whom they may to devour. Just one example that may serve to illustrate better what I am trying to say. Just before I arrived in the lonely place, the Church had been visited by a neighboring Priest, who had made away with a large sum of money belonging to the members of the Church; who had carried away also, a costly gold chain and crucifix from "around the neck of one of the images;" and finally had removed and sold the lumber constituting the floor of the edifice; giving as his reason for all this, that it was only the payment for the ill-treatment that he had received at the hands of the people. And if the Romish Clergy, are guilty of such immoral conduct—and it was not a single example that I became acquainted with—what can we expect of those who are led? In fact, the members of the above mentioned Church, rather boast of the fact that their "Padre" is a very liberal-minded man (?) and they can do according to their own will. Poor deluded people! Can't you at home, help by your prayers and means, to send out those who will teach such as these, the pure and beautiful doctrines of Jesus. For I dare say that this sweet Name is unknown to many of them; and I am sure that numbers and numbers of them, have never heard an evangelistic sermon in their lives. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy, and my burden is light." The harvest truly is ready and great, but the laborers are few.

An enthusiastic subscriber writes: I wish every MAN in our Church could get it into his head that the SURVEY is a *man's paper!*

THE SITUATION AT LUEBO IN REGARD TO THE WAR IN EUROPE.

A. H. SETZER.

THERE is not the slightest personal danger to any of the missionaries at Luebo or anywhere else in the Congo. While it is of course true that Congo is likely to be, or at least is liable to be taken possession of by its enemy, Germany, or Germany's allies, it is also true that invasion of Congo is the most unlikely thing in the whole situation. There could not be any occasion for it. The Germans would not want to do it. There is no issue involved. If the Germans should win in Europe then the Belgians may be unseated in the Congo, but that would involve only the passing of the Belgians and the entrance of the Germans—no fighting would ensue.

The only way that we are at all likely to be disturbed by the war is by the stoppage of traffic to Matadi, upon

which we depend almost entirely for our food supplies. We could not exist in Congo indefinitely with the traffic stopped—but then there is no chance for the traffic to be indefinitely stopped. We hear that the United States has said that it will take this in hand for the Congo. As it is we could stand a fairly good length of time without more supplies being received for most of the individuals here have a normal supply of food and there is a quantity in the general store and that with our gardens and the purely native products would enable us, without the aid of more foreign shipments to live comfortably for a good while. However, we feel sure that the war will not last long, and that if it did we could get supplies through the aid of the United States.

GERMAN INTELLECT AND RELIGION.

To the Editor of the "North China Daily News:"

SIR:—There are many statements in the letter signed "G. W. P. K." which are questionable. For instance, he states that "the moral degeneration shown by Prussian militarism is due to a widespread renunciation of Christianity." On the contrary one could easily prove that Germany is still a great Christian nation, and that the Kaiser is preeminently a very religious person. If this war proves anything in connection with religion, it demonstrates that Christianity is morally bankrupt, and that the Christians have more faith in militarism than in the "Prince of Peace."

However, I do not wish to argue the matter, because I know that you are averse to religious discussions, but I hope that you

will allow me to enter my protest against such statements being made.

I am, etc.,

RATIONALIST.

Shanghai, November 21.

To the Editor of the "North China Daily News:"

SIR:—"Rationalist" has put the case well. But the darkness over the whole earth is no greater than when the founder of our religion was crucified. And while some will be able to do nothing better than beat their breasts and return, others—a few faithful men and holy women—will want to visit the sepulchre, and on the third day will learn that the Son of Man is not dead, but is risen.

I am, etc.,

SIMON, the Cyrenian.

Shanghai, November 23.

THE WAGES OF SIN IS DEATH.

REV. S. M. ERICKSON.

SOMETIME ago the people of Zentsuji rose up against an immoral priest. The priest had followers also, and so a great deal

of public excitement was created. The Christians were anxious to do something to interest those who were dissatisfied with the conduct of the priest.

A large meeting was arranged for to be held in the local theater, which was secured for the occasion. One of our Japanese ministers from Kobe was invited to speak. In spite of the drizzling rain, over 500 people were present. The preacher told of the immoral conditions existing in Japan. He told how the rich maintain their concubines and the poor crowd the red-light districts. He told of the thousands and thousands of illegitimate children being brought into the world and what a blot all this was on Japanese civilization. He tried to picture some of the pain and distress caused the innocent by this great national sin. He wanted to create some sense of shame in the hearts of those present and then he hoped that they would deal righteously with local conditions.

There were guilty souls in the crowd. Some, no doubt, did not listen with much pleasure to the speaker. Others were somewhat troubled. They perhaps

had never heard a talk of that kind before. Some, already disturbed in conscience, left the house with their distress greatly aggravated. One woman who was soon to become the mother of an illegitimate child, was greatly disturbed as the awfulness of her sin took hold of her. She left the hall and went out into the fields to think of the shame that was hers and the disgrace she was adding to her native land. She could find no relief in her conscience. The hour was late and she felt that she must return to her home. At home she was still greatly troubled and felt that there could be no end to this distress except in death. There seemed to be no other hope for her so she took a large dose of carbolic acid and ended her troubles. This is the record of her deed as we read it in the local newspaper. We only need to add that today as of old, "the wages of sin is death."

Takamatsu.

SOURCES.

I passed a stagnant marsh that lay
Beneath a reeking scum of green;
A loathsome puddle by the way—
No sorrier sight was ever seen.
I said how lost to all things pure,
And clean and white, those foul
depths be;
Next day from out that pond obscure
Two queenly lilies laughed at me.

I passed a hovel round whose door
The signs of poverty were strewn;
I saw the grimed and littered floor—
The walls from logs of tree trunks
hewn;
I said the gates of life are shut
To those within that wretched pen;
But lo! from out that very hut,
Comes one to rule the world of men.
—*Selected.*

BOOK REVIEWS.

Unity and Missions. By Rev. Arthur J. Brown, D. D. pp. 319. Cloth. F. H. Revell & Co., New York. \$1.50.

This is a truly great book, the greatest of the series of books, "The Foreign Missionary," "New Forces In Old China," "The Why And How of Foreign Missions," etc., with which the author has enriched our Missionary Literature. The clear and easy style, and the touches of fine humor make easy and delightful reading of the discussion of

what one might naturally expect to find a somewhat heavy subject. It requires some optimism to believe that the goal set before the Church in this volume is attainable except in the far distant future. But after reading the analysis of the present situation and the argument for the desired change, one is constrained to say that no effort should be spared on the part of those who are working for world evangelization to promote the movement that has this goal as its ultimate destination.



JAPANESE CHILDREN IN KOREA.

BY IDA R. LUTHER.

Sometimes here in America a family will move from the east to the west, and begin a new home among strangers. This is interesting for the boys and girls, for they like to see new places and new people; but, suppose the people they met spoke another language, lived in a different kind of house, ate different food, and wore queer horse-hair hats and white dresses all the time.

I want to tell you something of the life of Japanese boys and girls whose parents move to Korea, just across the Japan Sea from their own country of Japan, which they love so dearly. These children often have to walk long distances to reach their new homes. For the railroad does not take them into the interior of Korea. They often have to live in Korean houses which are quite different from those they have lived in before. They learn to play many new games with their new playmates, and learn to talk Korean as they play. They have to go a long distance to reach school; some of them ten, fifteen or twenty miles on the train if they live near the railroad. Some of them get up at six o'clock, take the train at seven, reach school at eight, study and play until four in the afternoon, then, go home again on the train, reaching home about six o'clock in the evening.

But, you say, they surely have Saturday and Sunday to rest, play and go to Sunday school? No, they do not. Japanese children go to school on Saturdays too. They are also busy on Sundays, as many schools have picnics, field day, entertainments and all sorts of exercises on Sundays. This is because many Japanese teachers do not know God, do you know that Sunday is the day when Christians specially worship God. You ask, are there no Sunday schools for these children? Yes, there are many Sunday schools in Japan, and there are a few Sunday schools for these Japanese children who live in Korea.

One day Miss Missionary started on a twenty-mile journey into the country to see some of the Japanese who live far, far away from their former home and friends. She rode in a chair which was tied to two poles and carried on the shoulders of two Korean men. Away she went through the field, over the hills, across a stream in a little flat ferryboat, a five hours' journey!

At last she saw the town in the distance, and you can imagine she was glad to see the friends who came to welcome her to their home. She said at once: "We must gather the few Japanese children together and have a week-day Sunday school. The next day a Japanese lady went with her from house to house, asking the mothers to allow the children to come to a nearby house after school. You should have seen the youngsters come—big girls and little girls, big boys and little boys, some with baby brothers and sisters tied on their backs!

Miss Missionary said: "First of all, we will sing the song all Japanese children love so much: 'Jesus loves me, this I know.'" But to her surprise not *one* child knew the hymn! Not one child had ever been to a Sunday school even when living in Japan! So, with a special prayer for wisdom to teach these little ones aright, she began to teach them first the words, then the tune of this much beloved hymn.

A few months afterwards she sent a Japanese preacher to hold meetings in that town, and told him to gather the children together for another class. And just think what happened! The whole Japanese school came to the meeting—about ninety children in all!

There are *so* many Japanese children like these! They would like to know; but they live far away from a teacher. Can you not think of something you can do for them this year?

Over Land and Sea.

A PENNY PARABLE.

REV. JOHN CRAWFORD.

At an English missionary meeting an earnest speaker had been telling about the trials and triumphs of God's work among the heathen.

A collection was then taken, and as it was a children's meeting the plates came back with a great many pennies. These looked very much alike, but the steward who counted them over said they differed wonderfully.

"How so?" asked a teacher.

"Because of the different feelings with which they were put into the plate," answered the steward.

Then he gave a little history of what had happened as he passed the plate among the classes.

One boy thought collections should not be taken at a missionary meeting. "When I give," said he, "I want to give without being asked. But as the plate is here, right under my nose, I suppose I must give something. Pity, though, that I can't come to a meeting without being dunned for money." With this the boy threw the penny in. "I call that an *iron penny*," said the steward. "It came from a hard, iron heart, and the hand that gave it was a cold and merciless hand."

As the plate passed on it reached another boy. He was laughing and talking with a boy in the class behind him. The plate waited a second, while the boy's teacher tapped him on the shoulder, saying, "Have you your penny ready?" "A penny?" said the boy, turning about; "what's a penny! of course I'll give a penny; a penny's nothing; here goes a penny for the heathen!"

And, so saying, he tossed his penny in, and at once looked about for some more fun. "That boy's penny," said the steward, "I call *tin*."

The plate went on its way and presently met a boy of another sort. His penny was ready. He had been holding it between thumb and finger in such a way that his classmates might all see it. Looking round to make sure that they were all now watching him, he dropped it in with a self-satisfied air and with a loud thump. "A *brass penny*, that," said the steward, as he kept on counting.

"But the next kind that I got was a great deal better," he pursued. "It came from a little fellow who had been listening to every word of the speaker, and whose heart was touched with real pity."

As the plate drew near this boy he turned to his teacher and whispered, while a tear dimmed either eye, "I'm very sorry for the heathen! Of course I'll give a penny, and I only wish that I had more to give."

"I call that a *silver penny*," said the steward.

"But now I have the best of all," he added, as he held up a clean and bright new copper coin.

"This I shall call a *golden penny*, for as I held out the plate to get it I heard the boy that gave it say, 'I love my Saviour, he wants the poor heathen to know how much he loves them, and to learn his pleasant ways. I will give my penny gladly for his sake. And I would give anything I have to carry out his wish if I knew he wanted it.'—*The Missionary Speaker*.

JUNIOR FOREIGN MISSION PROGRAM FOR JULY, 1915.

Topic—*The Children Who Have, the Children Who Want.*

Arranged by MISS MARGARET MCNEILLY.

Song—The Children's Missionary Hymn.

Scripture Reading—Psalm 67.

Prayer for the children of the world.

Minutes.

Roll Call—Answer with a need of non-Christian children.

Business.

Song—Selected.

Recitation—Working, Waiting, Winning.

Story—What the Nickel and Dime had to say about it.

Story—The House of Do-What-You-Can.

Story—The Banana Tree that was Dressed Up.

Song—I Love to Tell the Story.

Close with the twenty-third Psalm repeated in concert.

SUGGESTIONS:

Review the children on our fields, and the great needs of each. Let them tell some of the customs, and give some reasons why Christianity is needed.

One of the older children could learn "What the Nickel and Dime had to say about it," and give to the society as a monologue.

If possible, have this meeting out on the lawn. Let the children feel the freedom of outdoors. Teach them the lesson of what real freedom means and how the non-Christian children toil under a yoke of darkness.

Make the children know the needs, and that they are responsible to God for their part in His great work.

WHAT THE MARBLES TOLD.

BY MRS. HENRYETTA M. FIREBAUGH.

On a bright September day in 1880, Miss Adams from the East, came to the neighborhood of old Bennington in Indian Territory to teach in the little log schoolhouse near the spring.

As the new teacher walked up the lonely trail leading to the schoolhouse, the morning that school opened, she saw seated on the ground by the door-step four Indian boys, playing marbles. It was in this characteristic occupation that she first met Joshua Nanahli.

The game proved exciting from the beginning. Two of the boys, whom we will call for convenience Moses and Levi, we are sorry to say were none too honest, and they succeeded by trickery in taking all Solomon's marbles. Joshua entered one protest after another against this unfair method, and insisted that playing "for keeps" was wrong, even when it was only a game of marbles. But the two boys continued, and Joshua and Solomon withdrew from the scene, saying, "We will not play with those boys any more."

Miss Adams overheard this remark, and was attracted to Joshua from the very first. As she came to know the lad better, she observed that honesty and fair dealing ruled in all the games in which he shared.

Joshua and his young sister were the shining lights in the school room. In every way possible they helped their teacher. They made the fires, carried the wood and water, and swept the floor. Perhaps the thing that Miss Adams appreciated most was Joshua's acting as her interpreter, for he could speak English, and very few of the other children had mastered the strange tongue.

The Bible study hour was the time when this Christian woman could have a heart-to-heart talk with her pupils. So on one occasion she tried to draw from each of them what they wanted to be when they grew up. In answer to her question, Joshua looked up with face all aglow, and a happy twinkle in his earnest brown eyes, saying "I am going to be a Presbyterian preacher." My! what a happy day that was for the teacher and his eldest sister who had kept him in her home since the death of his mother!

Several years passed before Joshua was ready to go away to school, but he kept bravely on, studying harder each year, and working and planning through vacation to lay up money for the eight long years in college.

The oldest sister knew better perhaps than anyone else what sacrifices must be made to keep Joshua in school, but she and her brother had the undying faith and stickability about them that led him to

spend four years at the Synodical College at Batesville, Ark., and four years at the South Western Presbyterian University at Clarksville, Tenn.

As a college student Joshua was greatly beloved by all who knew him. His room at Clarksville was a rendezvous for those who had the blues. Hour after hour he entertained his chums by his boyish pranks and Indian lore. While at Clarkeville he became acquainted with a young lady, attractive and possessing fine traits of character, to whom afterwards he became engaged.

On the first Sunday after Joshua's graduation, he was ordained to preach by Indian Presbytery at Old Bennington Church, and accepted work at Durant. In his day dreams he planned the Manse, a cosy little cottage filled with the love and sunshine of a Christian home; but God in His infinite wisdom planned it otherwise, for this faithful servant. In the bloom of his young life he was smitten with typhoid fever, and was called to his Heavenly Home in the fall after his ordination.

But his life was not a failure. The influence of the boy who was honest in his play, patient and thorough in his work at school, and true in all the relations of life, will be an unseen power for good for many years to come, touching and ennobling other lives in an ever widening circle. Who can count the eternal value of a life so pure, so devoted and so faithful!

Bennington, Okla.





WHAT MARY SAID.

BY MARY CROMISE JONES.

If I lived in a wigwam
Like a little Indian girl,
I'd never have to wash my face
Nor keep my hair in curl.

I'd wear such lovely moccasins
And clothes all made of skin;
I'd know by heart the forest,
And the birds that sing therein.

I'd learn to shoot my arrows;
I'd swim and run and dive;
I'd prove to all the people
That I'm very much alive.

I'd wear a belt of wampum,
All made of lovely beads;
I'd watch the great chiefs wrestle,
Performing wondrous deeds.

I'd pound the corn for supper
And stir it in a cake,
And in the bonfire burning
I'd place it quick to bake.

That life would be quite jolly;
I'd like it! Yes, I would!
I'd run off to a wigwam
This minute if I could.

But still there is one bother—
I don't know what I'd do
If I should get real homesick,
O Mother dear, for you!

CHILD LIFE AMONG THE INDIANS.

While the lives of Indian children differ very much from those of our own boys and girls, still they are very warmly loved and cared for. There is only this distinction; the little girls are always taught that they must give up to and wait on their brothers.

The first thing after the little one comes is its name. Looking around outdoors and in the camp, the child is named for the first object that impresses the relatives' mind. So, of course, some of their names sound very funny to us. Should any accident happen so as to disfigure them in any way, they are frequently called by this disfigurement. One of my friends was named a few years ago "Amacopha," meaning "Broken Leg," from a sad accident that befell him. Very many of them have five or six names given to them at different times during their lives.

The next thing in order is to pierce the baby's ears in one or more places and put in tiny rings. Then the little one—wrapped in soft cloth wound all around it from its head to its feet, and with its little arms

bound down to its side—is laid in a little Indian cradle that is so entirely unlike our cradle that you would never suspect it of being a cradle at all. It looks more like a little padded buckskin box, and is fastened at the back to two unright pieces of wood. The baby is laid in the box, and the box is then laced up in front till only the head of the little occupant shows. The cradle has a broad strap fastened to the wood. This is passed over the mother's head and rests on her shoulders, the little box part hanging at her back with the baby's face outward. Henceforth, till able to go on his own feet, this is the way the baby is carried. I don't think I ever saw an Indian woman carry her child in her arms.

The Indians are very superstitious about death. As soon as the dear little baby dies, he is wrapped up in blanket and taken off to some canyon, a little earth thrown over him, and there left for a wolf to come and eat his little body.

The parents in the meantime are at camp screaming and cutting themselves in a

frightful manner. It is one of the most distressing sights I ever saw. The mother cuts her face and arms and neck; the blood flows all over her. Then her own, her husband's and the children's hair is cut off. They don't cut their hair except for mourning.

But oh, it does our hearts good to see how the love of Jesus changes this barbarous

expression of sorrow. This summer some of our Christian Indians lost their babies, but there was no cutting of themselves, no wild mourning; only a subdued sorrow and a Christian resignation. They said the angels had the baby, and were waiting for them to come to heaven to take it.—Miss Helen Brewster, in *Kind Words*.



Bob Thompson, the oldest man in the village, and his nephew, A. L. Phillips Thompson, namesake of Dr. A. L. Phillips, who was much interested in the Indian lad.
Neither was absent from Sabbath School during 1914.

HOW THE TORTOISE WON THE RACE.

MISS DOROTHY CHAMBERS.

THE tortoise walked very slowly, and the other animals laughed at him so much that he was sorry all the time.

One day the wolf said, "Let's run a race, and see which can beat." The tortoise did not want to run, but he said "All right, wait three days and we will run over three hills."

Then he called three of his friends, and said, "You must help me win this race." He gave each of them a white feather, which they agreed to wear on the day of the race. He then told them his plan. The first friend was to take

his position near the brow of the second hill, on the side next the starting point, the second tortoise in a like position on the third hill, and the third tortoise should hide very near the goal.

The time came for the race, and all was ready. The wolf and the tortoise, who had a white feather behind his ear, took their places at the bottom of the first hill. They started off together, and soon the wolf ran ahead. He did not look behind, and so did not see the tortoise run off in the woods and throw his feather away.

But when the wolf got to the top of



Miss Dorothy Chambers and her father, Rev. C. W. Chambers, physician and teacher, to the Alabama Indians in Texas.

the first hill, he saw the tortoise with the white feather go over the second hill and drop out of sight. He was very much surprised but thought he could catch up with him, so he ran faster.

Then the second tortoise ran into the woods and threw his feather away.

When the wolf reached the top of the second hill, he looked ahead for the tortoise, and there he was on the top of the third hill, still wearing the white feather behind his ear. And now the wolf said to himself, he must run for his life, for he could never be happy again if the tortoise beat him in the race.

When he got to the top of the third hill he could see the goal at the bottom; and there, to his chagrin, was the tortoise, with the white feather, waiting for him.

The animals did not make fun of the tortoise after this, for they never knew that there were four tortoises and four white feathers in the race.

Kiam, Texas.

INDIAN LULLABY.

Sing to us cedars; the twilight is creeping

With shadowy garments, the wilderness through;

All day we have caroled, and now would be sleeping,

So echo the anthems we warbled to you;

While we swing, swing,

And we swing, swing,

And we drowse to your dreamy whispering.

Sing to us, cedars; your voice is so lowly,

Your breathing so fragrant, your branches so strong;

Our little nest-cradles are swaying so slowly,

While zephyrs are breathing their slumberous song.

And we swing, swing.

While your branches sing,

And we drowse to your dreamy whispering.

A WAMPUM NECKLACE.

You can easily make a good imitation of a wampum necklace such as Indians wear by cutting hollow macaroni into pieces an inch long and stringing them on soft cord or heavy thread or ribbon. Paint each of

the "beads" in streaks of red, blue, yellow and black, Indian fashion, and you will have a necklace that everyone will admire and wish to copy.

JUNIOR HOME MISSION PROGRAM.

Arranged by Miss BARBARA E. LAMBEDIN.

1. Hymn—"What a Friend We Have in Jesus."
 2. Prayer—Of thanks for our Best Friend, who is ever with us, to guard and guide and save us; that we may love Him so truly that we will gladly tell others about Him.
 3. Roll Call—Name of an Indian Missionary.
 4. Prompt transaction of business.
- AN INDIAN POW WOW.
5. Hymn—"I've Found a Friend."
 6. The Lad and the Barley Loaves—John 6:1-14.
 7. What the Indian said:
About the Fox and the Turtle,
About the Rainbow Snake.
 8. What the Teacher Said:
About the Boy Who Played Marbles
"fair."
 9. What Mary Said:
About Being a Little Indian Girl.
 10. Hymn—"O Zion Haste."
 11. What the Missionary said:
About our Indian work.
 12. Decision Reached, and Repeated in Concert: That, "We will pray and work and give that all the Indians in our land may be taught to know and love our Lord Jesus Christ."
 13. Hymn—"Make Me a Channel of Blessing."
 14. Prayer—That we may remember our promise to pray for the Indians; and to work and give, that more missionaries may be sent them; and that these native Americans may be brought to the knowledge of our Savior.

NOTES.

Have this meeting in some leafy place, all seated on the floor or ground in a circle. Those taking part in the Pow Wow might be dressed in character.

(3) See Church Calendar of Prayer.

(6) See article in the Home Mission Department.

(7) Several might take part in this, giving them other Indian legends to tell.

(8) If another true story is desired, send 2c. for the new Indian leaflet, "Elawella." (a)

(11) Article in Home Mission Department, by Rev. E. Hotchkin and Mrs. Firebaugh. Also Our Indian Work, 5c., by Mrs. Gibbons. (b)

Appropriate Indian post cards may be used as invitations, souvenirs, or exhibit. (c)

For a, b and c, order from the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga.

For other books and helps, see Senior Home Mission Program.

Answer To Question on page 426, June SURVEY: "SAPPHIRA."

Of course it was Sapphira. Is it not a clear case? Two girls got their correct answers on the Editor's desk first and at the same time, so we gave them each a year's subscription to the SURVEY. Their names are Miss Helen Keck, of Knoxville, Tenn., and Miss Eugenia Miller, of Sumter, S. C. One boy said it was Annanias! Boys are so funny.





REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

REPORT OF THE STANDING COMMITTEE ON HOME MIS- SIONS AT THE GENERAL ASSEMBLY, MAY, 1915. ABSTRACT.

A careful review of the minutes and records of the Executive Committee of Home Missions, Atlanta, Ga., reveals the faithfulness of the members of the Committee, both in attendance upon the meetings and in the performance of the work of the Committee.

We have gone carefully over the Forty-Ninth Annual Report of the Executive Committee, and cannot speak in too high praise of the same. This report gives a comprehensive view of the Home Missionary situation in our Church, and furnishes a most valuable book of information, which should be placed in the possession of every minister in the Church.

Your Executive Committee on Home Missions has, it would seem to us, a perfect organization; the work having been divided into eight departments, each in charge of a separate sub-committee, reporting to the general Committee.

In the Department of Organization, we would call attention to the fact that the Committee has as its general Chairman, Mr. Charles J. Martin, a ruling elder in the Central Presbyterian Church of Atlanta, Ga., a man of mature experience in the organized work of the Church, who brings to this Committee a magnificent administrative ability which is reflected in the splendid business administration.

In the Department of Evangelism, the Executive Committee has a comprehensive grasp of the situation, and has addressed itself resolutely to its task. We would approve the election of Rev. W. H. Miley, D. D., to the position of Superintendent, and commend him to the sympathy of the churches, assuring him of our co-operation and prayers.

The Committee would express its appreciation of the splendid service voluntarily rendered by the Rev. J. A. Bryan, of Birmingham, Ala., who has been constant and indefatigable in evangelistic zeal, and has had the privilege of leading 242 persons in the past year into the Presbyterian Church, about the same number joining other denominations, and 27 joining the Presbyterian Church by letter. Mr. Bryan is an illustration of the possibilities of the Church, if we could enlist every minister in this voluntary evangelistic work.

In the Department of Mountain Missions, the Committee would congratulate the Church upon securing the services of the Rev. J. W. Tyler, D. D., as Superintendent, a man eminently qualified for this position because of his experience and peculiar gifts. We also are grateful to God for His blessing in enabling Dr. E. O. Guerrant to continue his interest in and support of this

department, which was really discovered by him, and was prosecuted by him unaided by the Church for a dozen years, requiring for support about \$14,000 a year, but which has grown now to an expenditure of nearly \$50,000.

In the Department of Foreign-Speaking Peoples, the work of the Executive Committee is constantly enlarging, involving an annual expenditure of \$28,250, representing property and equipment valued at \$130,500, with 76 ministers, 84 churches and missions, and 3,313 members, embracing the following foreign peoples: Mexican, German, French, Hungarian, Italian, Cuban, Syrian, Chinese, Spanish, Bohemian and Indian.

Our Colored Evangelistic work continues about as usual, though your standing Committee believes that a great step forward would be taken, should a Colored Synod be established.

Until the present year the additions to the Church through the Assembly's Committee on Home Missions have been about 3,000, but this year there has been an increase of 50 per cent.

In conclusion, we desire to express our very great appreciation of the splendid work done by our Secretaries, Rev. S. L. Morris, D. D., and Rev. Homer McMillan, D. D., who have evidenced such marked ability and energy in directing, inspiring and executing the Home Missionary enterprise of our Church, which has grown to be exceedingly complex and trying.

We Recommend:

That the Assembly reiterate the appeal of the Kansas City Assembly in

emphasizing the distinctive place of the Assembly's Home Missions, and accord the Executive Committee and its work a larger place in the thinking, praying and giving of the Church.

That Presbyteries, pastors and churches be urged to recognize the 27 per cent. allowed the Assembly's Home Missions as its just and fair proportion of the benevolence of the Church and that it be not divided and shared by local interests; and that for the year 1916-1917, we recommend that the amount be \$324,000, as recommended by the Permanent Committee of Systematic Beneficence.

That churches and pastors again be urged to observe more generally and practically Home Mission Week, Nov. 14-21, giving the people an opportunity for making voluntary offerings for the better equipment of our important Mission Stations, and the completion of the Semi-Centennial Building Fund.

That Sabbath School Superintendents be urged to make larger use of the Children's Day for Home Missions, March 26, 1916, in order to educate the young people along all lines of missionary activities.

That all churches and Sabbath schools be urged to take liberal offerings for this cause during the months of June and November, which have been set apart for Assembly's Home Missions, in order that all God's people may have a share and responsibility in the great campaign of evangelizing and Christianizing our own country.

Respectfully submitted,

CHAS. R. NISBET,
Chairman.

THE COUNTRY CHURCH PROBLEM.

EACH period of Church History has its own characteristics. Persecution afflicted the Church in the early days of Christianity. Controversy followed as soon as the foes of

the Church gave it time and opportunity for internal strife. The Reformation of the 16th Century was the inherent remedy for immorality in practice and error in doctrine. The 19th Centu-

ry was characterized by the awakening of the latent spirit of missionary obligation to the whole world.

The 20th Century opens with the aggressive spirit of the times manifesting itself in such intense activity as to require continual reminder of the necessity of prayer life and communion with God. This is sometimes called the Age of Doubt, but, it must be remembered that even honest doubt may serve a useful purpose in preventing the stagnation of thought. Perhaps it might be more popularly styled the Age of Problems. Activity and Problems are the complement of each other. Activity raises problems, and their solution but intensifies activity. One problem is scarcely solved until others begin to loom large.

That which is now attracting attention and demanding solution is the Country Church, once the spiritual force of the nation, now somewhat decadent, thus vitally affecting the moral fibre of the city and country alike. Rural Surveys are ascertaining and tabulating the facts. Country Church Conferences are considering and seeking remedies. The General Assembly itself is asked to resolve its next session into a "Country Church Assembly." The Southern Conference for Education and Industry at Chattanooga,

Tenn., incorporated as one of its prominent features "A Country Church Conference," which brought together ministers, eminent laymen and Christian women. Vital topics were discussed.

One remarkable feature revealed by the discussion was an indication that the pendulum is beginning to swing the other way, judged by the following illustrations: Quite a number of the speakers warned against "Rural Surveys" as unsatisfactory, unreliable and misleading. That was quite a shock in itself. Social recreations for the young people have been assiduously prescribed on every hand as the greatest need of the country church and the times. It was, therefore, somewhat disconcerting to have a woman of evident ability voluntarily mount the rostrum and warn men that the "Home for Broken Lives" in Texas showed that 75 per cent. of these broken lives were caused by "all day singings," "camp meetings," and "Sunday School picnics."

Time and space will not permit further comment.

The following "Suggested Program for the Rural Church" was formulated, and is hereby published for the consideration of Christian Workers and statesmen in seeking a solution of this vital problem:

SUGGESTED PROGRAM FOR THE RURAL CHURCH IN THE SOUTH.

1. Good management of the congregation according to its own form of government, with an official board, carefully selected and well trained for their work, each officer confining himself to his powers and duties, and neglecting none of them.
2. A pastor resident in the community, fulfilling the condition, "Every minister in his field every week."
3. A church building and grounds centrally located, and adapted for meeting all the needs of the community; with comfort for man in his religious, educational and social needs, and for the beast which brings him to church.
4. An annual season of revival meetings, to bring sinners to Christ, to lead the young to a decision for Christ, and to comfort and inspire the members.
5. A systematic survey of the whole community, that the church may neglect none, and have record of all who live within a "team haul" of the church house.
6. Recreation, mental training, social life and spiritual culture through the Sunday School and Young People's Society.
7. The church and its allies, which are working for the community's welfare, should meet at least once a

year and confer in the common interest. These allies are the school, club, lodge, lecture bureau, farmer's institute, demonstration service, good roads promoters, and other agencies working for the good of all who live in the community.

8. A systematic financial plan, as democratic as the method of governing, that, through the participation of every member, will produce money enough to meet the requirements of permanence and progress.

9. A regular system of evangelizing neglected communities within a convenient drive of the church house, and of extending the activities of the church in a spirit of brotherhood to those country neighborhoods.

10. The country church should have a share in giving the gospel to all men, to the ends of the earth, and should have a special connection and adequate information concerning some particular foreign mission field.

JULY SUBJECT



SOME OBJECTIVES OF THE GOVERNMENT INDIAN SERVICE.

Allotment of lands in severalty, i. e., the identification of individual Indians with specific pieces of land. Breaking up of savage customs. Institution of records of marriages and relationships. Improvement of the personnel of the Government service. The conversion of tribal funds into individual holdings. Abolition of the treaty system which regards tribes as independent nations. Promotion of pure family life. Furnishing simple surgical equipments to agency physicians. Prevention of tuberculosis, trachoma, and contagious or infectious diseases. Co-

operation with the Department of Agriculture in plant industry experiments. Encouragement of competition at fairs. Furnishing of breeding stock. Gradual making of the Indian responsible for his own property. Breaking up of the mescal habit—the use of the pellote, a narcotic made from a cactus plant. Suppression of the liquor traffic. Recognition of individual tendencies and of the fact that every Indian is not fitted to be a farmer or mechanic or professional man any more than every white man. Encouragement of employment of Indians in Government service.

WHAT THE GOVERNMENT CANNOT DO.

Legislate the American Indian into the Kingdom of God.

Here lies the task and the opportunity of the Christian Church in the United States: to evangelize, to convert, to nurture the In-

dians in the Christian faith.—From the *Assembly Herald*.

From Mrs. O. E. Hutchinson, Shugulak, Miss.:

We use the MISSIONARY SURVEY as our study class text book and find it most satisfactory.

BARLEY LOAVES.

By REV. JAMES DYKEMA.

The children of the Government Indian School had marched back to the dormitories when the preacher and superintendent sat down for a restful chat. They "talked Indian."

Said the preacher to the superintendent, "What big issue can I present to my Church, relative to Indian Missions? I want something to hold up, something that will serve as an incentive to greater interest in red man work. For instance! When my Church sends a missionary to Arabia it thinks 'we are sending a missionary to combat a religion that threatens to sweep the entire continent of Africa.' If the missionary's destination is China, then the thought is, 'We are sending a worker to help mould the policies of the present yellow peril.' If he goes to Japan or India, the Church comforts itself with the thoughts of great purposes to be served by its missionary. Now! What big issue can I present to my Church for its Indian Missions?"

The superintendent thought for a minute, and his face reflected the puzzled look on the preacher's face. "Well," he finally replied, "if you succeed in working the conversion of a man, it does not matter whether that man is an Arab, a Chinese, a Japanese, or an Indian."

The preacher drew a long breath and continued—his hold upon his self composure.

It was moonlight when the preacher drove back to the Mission. Just below, in the valley, he could see white tents, and he heard the weird songs and shouts of Indi-

ans at play. He recalled the superintendent's answer, and it made him feel a bit guilty. But, like a true son of Adam, he began to make an excuse, "Yes, but this Church Thou gavest me, it gave me my impression and I did speak." He recalled that he had talked Indian in more than one church in his denomination, and that the impression he had received was that the church wanted a *big issue* to make Indians "worth while." He recalled a letter written a few days previous, in which, speaking of Indian Missions, he had said, "your (Indian) missionaries do not require a big issue. But in this day of religious confusion, of religious laxity, yet of religious big-thing-doing, is it sufficient to say to the Church, 'Christ died for the Indian, the Church must help the Indian.' It seems as if the Church wants to see the end from the beginning, and it prefers a big end."

"A big issue!" "A big end!" How strange those words sounded to the accompaniment of the horses' hoofs on the road, and the weird sounds from the valley. "If you succeed in working the conversion of a man——!" "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me!" How strange, too, these sounded. What is the Church working for? The Big Issue? What China can give? What Arabia can give? Yes! So it should! The world must be nourished, and the Big Issue must be cultivated to provide for the world's need.

One day, many years ago, a great company came to Him. They were hungry, and He told His disciples to feed the multitude. What? There was naught! Yet! Hold! There was a lad who had "five barley loaves and two small fishes, but what are they among so many?" You know the story. You saw the pictures when you were a child. They were on the charts in the Sunday School room—large baskets filled "with the fragments of the five barley loaves which remained over and above unto them that had eaten." It did not seem "worth while" to the crowd to pay any attention that day to the lad with the delayed lunch of "barley loaves" and "fishes." It does not seem "worth while" to pay much attention to the Indian, the lad among the grown ups in the Big Issue world.

But—maybe—some day, when He wants to work His Great Deed, He may call on the Big Issue world. Then they may call the Indian from his tent where he is singing and shouting and playing, and say, "there is a lad here which hath five barley loaves and two small fishes, but what are they among so many?"



Indian Family.

And when the World's Banquet is finished, the World may learn the lesson the Master wished to teach. It matters not what he may or may not have. He says, "Bring them hither to me." It depends on Him. And "when you succeed in working the conversion of a man, it does not matter whether that man is an Arab, a Chinese, a Japanese,

or an Indian." Bring them all to Him and let Him work.

The horses stopped at the Mission gate; the sounds still came from the valley, and to the preacher's mind came the words, "Inasmuch as you have done it unto one of the least of His brethren, you have done it unto Him."—*The Mission Field*.

THE POTENTIAL POSSIBILITIES OF A CHRISTIAN COLLEGE.

By President W. B. MORRISON.

FOURTEEN young women graduated in May from the Oklahoma Presbyterian College for Girls, all of whom are professed Christians, and most of them active workers. The majority of these will teach in the public schools of Oklahoma. We have been compelled to add to our curriculum a course of Teachers' Training, and our young women from this school are doing splendid work in many an Oklahoma community.

Our enrollment during the past session of 139 students, including 69 of Indian blood, taxed our capacity and emphasized the need of an additional building. We had a strong faculty and much excellent work was accomplished. Standardizing the institution in accordance with the plans of our General Assembly at Kansas City, has

increased the number of teachers needed, as well as the demand for more equipment. Friends of Christian Education should keep this fact in mind in bestowing their gifts.

The religious side of our school life continues to be emphasized. The Y. W. C. A. has a membership of 65, and the Miriams of 27. Five Mission Study classes have been maintained during the greater part of the session. "Morning Watch" is conducted every morning by the students in both dormitories. There have been 24 conversions among the girls during the session. The College enjoyed a season of revival early in April under the leadership of that man of God, Dr. R. M. Hall, of Galveston, Texas, an old and firm friend of the institution. Seventeen girls professed faith in Christ



The Domestic Science Class.



President Morrison.

during this meeting, leaving only two in the whole school who have not yielded their lives to God; nor have they been given up.

Results like this are encouraging to us all, and should be especially encouraging to those throughout the Church who are contributing their money and their prayers to "Durant College."

One feature of our work that we hope will have far-reaching consequences, is the "Eight Weeks Clubs," in connection

with our Y. W. C. A. Seven young ladies, in seven different Oklahoma communities, have agreed to organize the young girls this summer into an "Eight Weeks Club." This will bring the spiritual and social advantages of the College life into these communities, besides giving our girls training as leaders, which is the aim of all our work here.

Our hearts are in this great enterprise, and I would that our people in the Church at large could grasp its possibilities. Talk about the value of the Christian College in the older states—not one of them is beginning to touch the possibilities of this school. Not that I would boast of what has been done, but that I see how, under God, a school of this character can leaven this whole section. I hope and pray that before the opportunity has gone, the Church will furnish the facilities needed to enable us to reach a greater number of the splendid young women of Oklahoma, and to send them out as workers in the Master's vineyard.

Durant, Okla.



The Morrison babies and Baby Robert Firebaugh.
Can you tell which from which, or t'other?

INDIAN FOLK LORE.

BY GILBERT L. WILSON, AUTHOR OF "GOOD
BIRD, THE INDIAN."

Of the many fairy tales written since printing began, "Silverlocks—or Goldilocks—and the Bears" alone survives the test of time; but how popular are the older tales of our grandsires, "Jack, the Giant Killer," "Jack and the Bean Stalk," "Little Red Riding Hood"!

There is a reason for this. We think of a tale or a story as the work of a single brain. In the beginning it was not so; a story just *grew*. Narrator after narrator told it, each changing it a bit, adding, taking away, quite unconsciously, as he saw it pleased his hearers. In the end, when the tale thus rounded took final form, a whole tribe may have helped in its shaping; and the tale stood approved because it interpreted life as the tribe saw it.

And now, have you ever thought that this century, with its books and knowledge, must doom this earliest and quaintest form of literature—For they are literature—the folk tale and fairy tale and myth of simpler times.

The myth came first. Earlier man, trembling at the powers of nature, tried to explain his awe. What more expressive of power than the German myth of the lightning! Thor, god of war, rides in his chariot, and the floor of heaven bends and cracks under his wheels, letting out for a moment the blaze of the glory within; and we hear in the thunder the roar of great Thor's hammer sent hurling after the Frost Giants, enemies of men!

Myth woven into fragments of history gave tradition, legend; and then the poet came. Homer or Virgil had never wrought, had not the tribes given of their traditions to be woven into epic. The Eddas, the Niebelungenlied, even Paradise Lost, are but wrought-over myth and tradition of earlier days.

The Gospels came, and the printing press, and the old gods died, as they deserved to die; but the myths of the gods, changed and weakened, lived for a time. Peasant nurses rehearsed them as fairy tales in the houses of the wealthy. Perrault's little son thus heard some of these tales and retold them to his father; and so we have "Cinderella," "Hop O'My Thumb," "Puss in Boots." And is not childhood the sweeter now for hearing them?

Others lingered as folk tales, peasants' tales, hardly believed or else not at all, yet pleasing humble lives, and interpreting the homely affection and quaintness of them. Grimm's Meerchen give us glimpses into the soul of the home-loving German folk. Harris's Uncle Remus Tales gives us all a

kindlier thought for the plantation Negro who told them.

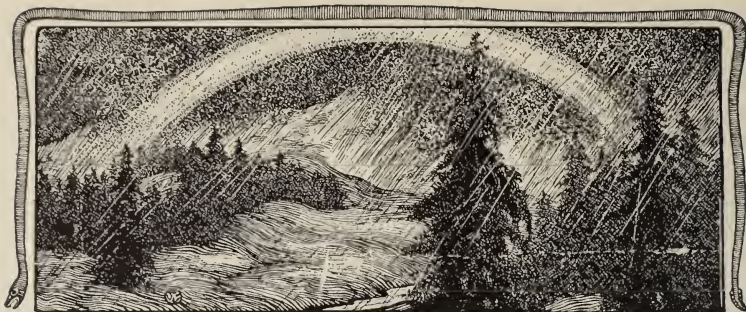
When a boy I felt rebellious that my best loved fairy tales were all imported, that they had no smack of America about them. How I longed for a fairy lore of our own big, loving land! As I grew older I came to know that we have a fairy lore—one richer perhaps than Europe's. To this lore, Mr. Harris has made the Negro contribute; of far greater promise are the almost untouched stores of Indian myth and legend.

Schoolcraft first drew attention to these unused stores. Thankful are we, that a poet saw them and understood. The tales of Hiawatha are changed—as the poet had right to change them. Yet the song of Hiawatha, *written* by Mr. Longfellow, was not *composed* by him; the Chippewa nation had labored for centuries on that beautiful creation.

Fortunately, students are turning attention more and more to these perishing stores; and collectors are eagerly rescuing the lore of this strange, great people, our Indians. But the work is hardly begun. "So many tales!" said my interpreter. "All winter long we tell them. Old men talk, talk, never get tired. Some stories funny, others very sacred, make you sit very quiet when you listen!"

"The Thunder Bird?" said an old Indian woman to me. "*Sh-sh!* My son, speak softly. The Thunder Bird is very sacred. He has a forked tail. His out-spread wings sweep the Missouri valley, two miles wide! His scream is the thunder, lightning is the flash of his eyes. Once lightning struck the lodge of a brave man. Instead of getting frightened, that brave man seized his gun, ran out and fired it straight up into the sky at that Thunder Bird. 'There,' he cried, 'if you come here again, you will get another shot!' He was a brave man that!"

"Ear Afire?" said Goodbird, and he chuckled. "To the west of our reservation are Bad Lands. Coal mines are there that burn—never go out. Also rocks and hills and buttes take strange shape; and they are many colors, blue and gray and red. I think Ear Afire is the spirit of the burning mine. He is a small man, painted red like fire; and he has huge ears, like the strange shapes of the buttes. When First Creator needed fire for men, he came to Ear Afire. 'Fill your pipe!' said Ear Afire. First Creator did so, and Ear Afire leaning down bent his ear, and with its flames lighted the other's pipe. And, perhaps this is true. Maybe my people did first get fire from the burning mine—who knows?"



*"The Rainbow Snake," A Shoshoni Legend

Have you heard of the beautiful Rainbow
Snake

Whose scales move to and fro,
As he arches his back to the blue sky floor,
And scratches off rain and snow?

Away in the West, where the Indians dwell,
In the land of the buffalo,
They tell this tale of the Rainbow Snake,
Who sends down rain and snow.

Long, long ago, ere the white man came,
The rivers and lakes ran low,
And the brooks dried up and the fishes died,
And the elk and the buffalo.

And the Indians cried, "Alas, we die!
No longer the rose pods grow;
And the rivers and brooks and ponds are
dry,
For there falls no rain nor snow."

Then a little Snake wriggled him out of the
grass,

And said, "My brothers, I know
That if I can only climb up to the sky,
I can send down rain and snow.

"For of blue, blue ice is the blue sky floor,
And it maketh the cold wind blow;
And if I can only climb up to the ice,
I can scrape down rain and snow."

So the little Snake stretched and stretched
himself,

And made himself grow and grow,
Until he was long as a river is long
Whose waters to ocean flow.

And he climbed the clouds to the cold ice
sky,

Where his tail and his head drop low,
As he arches his back to the blue sky floor,
And scratches off rain and snow.

For he wriggles, and wriggles and wriggles
himself,

And his scales move to and fro,
And scrape the ice sky in the winter time,
And then we have beautiful snow.—From
"Myths of the Red Children," by Gilbert L.
Wilson.

MUSIC OF THE AMERICAN INDIAN.

BY GEORGIA M. PENFIELD.

In The Home Mission Monthly.

Strange as it may seem, music means more in the life of an Indian than it does to his white brother. With us, except in worship, it is an art and an accomplishment. To the Indian, it is an integral part of his life. It is his only means of communication with God, as all his prayers are sung. As the Greeks usually consulted their oracles before beginning any new enterprise, so the Indian converses with the Great Spirit through the medium of song, from the time he is able to speak until he dies.

Babies are fastened on their papoose boards, and often hung on the trees, as our song of "Rock-a-bye baby on the tree top" records. Another song telling of Indian life is the one which says "Father's gone a-hunting, to get a little rabbit skin to wrap his Baby Bunting in." While the words of these two songs are taken from Indian customs, the tunes are decidedly Anglo-Saxon.

When the Indian grows older, he sings to the Great Spirit, and pours out his joys and woes in song. He sings to the animals, the woods, the trees, the thunder and

lightning; in fact, he has a song for everything. Even in games of chance he sings that he may have what we call "luck." As our children study history, so the deeds of Indian ancestors are handed down in songs, and through them the youth are instructed and stimulated. Ceremonials are celebrated with song and dance, the latter being as much an act of worship as the former. Indians are carefully taught, and anyone who does not sing a song correctly is a subject for great ridicule.

In many tribes, as the youth comes to manhood, he goes into the woods and fasts for about four days, communing with the Great Spirit, and thus finds his own personal song, so that nearly every Indian brave is the composer of at least one song. He woos his sweetheart with his songs and his flute.

When he goes hunting, in song he asks the Great Spirit for success, and, as the Indian feels that every animal is entitled to life as much as man, he sings to appease the souls of the animals that are necessary for his maintenance or clothing; but he never kills for fun. It is our own race which has wantonly destroyed the herds of buffalo and exterminated species of birds formerly abundant.

The Indian sings to the Great Spirit as he goes on the war path. If he expects never to return but to die in defense of his people, he sings his death song.

The women sing lullabies to their babies, and as they grind their corn; many are their songs for rain, since we have taken all their good land and put them on barren soil where the white man, without money to sink wells, would feel that he faced starvation.

In modern medical science it has been found that music often has a soothing effect and assists in recovery. Christian Science believes in bringing ourselves into harmony with God through prayer, and in influencing our bodies through our minds. Doctors believe in supplying by dietary or medicinal means, that which will help to restore the patient to health. The Indian tried all. His medicine man came to see the patient, and prayed to the Great Spirit through song, while herbs were administered.

Indian songs are always short and consist only of melody, which is sung in solo or unison. In the latter case the voices of the men are, of course, one octave lower than those of the women. The different register and timbre of soprano, alto, tenor and bass voices make a pleasant contrast which partially atones for the lack of harmony and gives a harmonic effect. The Indian had no printed songs, and consequently no copyright, but a song which belonged to one Indian could not be sung by



A TOBACCO-DANCE SONG OF THE CROWS.

another, except as it was given and taught by the owner or purchased.

Often that which is near is neglected. So it was with Indian music. Americans paid no attention whatever to our native and indigenous folk lore and music, and it remained for a German, Theodore Baker, in 1881, to give the first serious attention to the beautiful songs of the Indians. Miss Alice Fletcher, two years later, wrote about "Indian Song and Story," and in 1901, Mr. Frederick R. Burton wrote his book, "American Primitive Music." Later appeared "The Indian's Book," by Miss Natalie Curtis, which is the most comprehensive one we have.

There are fifty-eight different tribes with as many different languages, but their customs are very similar.

The only musical instruments the Indians possess are the drum, the rattle and a primitive flute. The drum and rattle are so prominent that many travelers speak of the perfect Indian rhythm, but are entirely unconscious of the beautiful melody with its charming, haunting sadness.

The discussion aroused by the supposed remark of Mr. Dvorak in 1890 that we had a great source for inspiration in our negro melodies drew attention to the real American music—the Indian music, and since that time many musicians have taken those beautiful Indian airs and harmonized them. MacDowell even wrote an Indian suite, and an Indian opera has been written by a Russian. Probably the two best known Indian songs are "The Land of the Sky Blue Water," by Cadman, and "My Bark Canoe," by Burton; but many Indian songs have been harmonized by others. They have been hampered in their work by the absence of any definite scale in Indian music, but the phonograph has facilitated their efforts.

It is unfortunate that while Indian customs, ceremonies, pottery and basketry have received much attention, Indian music has been so neglected. Too late we may recognize the opportunity for collecting it.

At present the opportunity is still here.

"If Indian song could be encouraged with Indians, and recognition of it awakened among our own people, America might contribute a unique music to the world of art."

THE BROOK.

By V. JOHNSON, *a Graduate of Carlisle Indian School.*

I watched the brooklet rushing down
To meet the frothing sea;
It sparkled as it dashed along,
Its life was melody.
I took a stone from out its path,
That it might flow released;
But lo! it danced no more in glee—
Its melody had ceased.

"Almighty God," my soul cried out.

"I see thy perfect plan;
For as a brooklet in its path,
Thou hast made life for man.
The trials from Thy guiding hand,
Whose aim we may not see,
Are but the music of our lives,
Thine is the melody!"

—From *The Red Man*.

LIGHTS AND SHADOWS IN THE INDIAN COUNTRY.

In explanation of the delay in sending the article requested for the July number, Mrs. Firebaugh wrote the following letter which, after all, is just what was desired—late news from these valuable "Home Mission Volunteers" and of their work. Such an account is all the more interesting, too, because it lacks the formality of a regular "article."

I know you think I have fallen into the Choctaw ways—and so I have, but really it is not my intention to be neglectful. Both Mr. Firebaugh and I have been on the verge of a nervous breakdown, and as he goes as a com-

missioner to the General Assembly, in Newport News, we have been trying to get things in readiness to take a little vacation in Virginia after the Assembly.

Mr. Firebaugh has held a good meeting at Old Bennington Church since Presbytery, and had three accessions to the church. Today he has gone to Matoy to preach Saturday and Sunday.

Mr. Hotchkin has just finished a most excellent meeting at Old Goodland Church, which resulted in forty professions, thirty-four of whom came into the Presbyterian Church there. "The Harvest truly is great" here, but the laborers are so few. Pray with us that other young men may come speedily into Indian Presbytery, and may have the courage to face the opposition and indifference that permeates the state throughout. Yet with this around us, we can say, "He that winneth souls is wise."

Mr. Gibbons of Goodland is now in Dallas, Tex., at a sanatorium for an operation. We are much concerned about his serious condition.

I am sending you a few pictures that will make their own appeal for the Indian work. We have others, but Mr. Firebaugh is saving them to use with an article he is writing, but will not be



An interesting Indian group.

able to get it off before the General Assembly.

Another item of interest is that Nelson Wolfe, one of our full-blood Choc-taws, was ordained at Presbytery in April, and will be installed as pastor of Chishoktok Church the first Sunday in July.

In the picture he is shown standing by his wife, Mrs. Lizzie Wolfe, vice president of the Woman's Presbyterial of Indian Presbytery. The Indian pastor in the center is Rev. A. W. Cravatt. Mr. Forbus Moseley and his wife, the president of the Indian Presbyterial, with their daughter, Octavia, compose the other group.

I am sending you also the picture of Robert, Jr., as he plays hide and seek with the camera.

With kind regards to you from Mr. Firebaugh, and love from Baby Robert and me,

Sincerely yours,
Henryetta M. Firebaugh.
Bennington, Okla.



Finally "tree'd" by the camera.

We are indebted to Mrs. Firebaugh for many of the pictures used in the present Indian number.

Editor.

THE ACHIEVEMENT OF HALF A CENTURY.

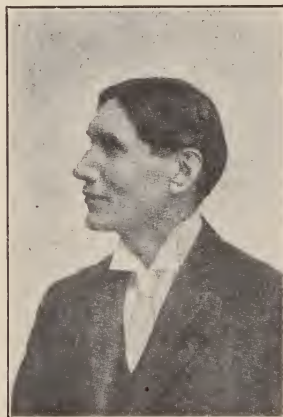
From a communication by DR. CHARLES A. EASTMAN; Sioux Indian, to the New York Times.

I have sometimes been considered a severe critic of the management of the Indian by the Federal Government. Yet I affirm that the policy and ultimate purpose of Americans toward my race has been admirable, Christian in tone and theory.

It may be asked why, then, we have not obtained better results. I answer, you expect not merely good but phenomenal results. Your own progress during the past fifty years has been so wonderful that the really remarkable development of a simpler race appears insignificant by comparison.

We were living the nomadic life a few years ago, with the skin or bark tepee and the dog travois. We had not even domestic animals or permanent homes. Some of us are to-day engineers and firemen on the great transcontinental lines others are advocates of no mean ability, and yet others are ministering to the sick of your own race in the approved ways of modern medicine. There are scores successfully engaged

in business and the skilled trades, and many hundreds in stock raising and agri-



Dr. Chas. A. Eastman.



An Indian girl, from a Mission School, who "made good" at Texas Presbyterian College. After graduation, she returned, as a teacher, to the little Indian School.

culture. You will find men of Indian blood in the Congress of the United States and

in several of the State Legislatures. Many of these men were born in the tepee. Is this not much to achieve in half a century?

As an Indian I cannot as yet think of dispensing with any of the different classes of Indian schools—the day schools, reservation boarding schools, and non-reservation schools, both Government and Mission. We need them all until the day comes when the public school system of the United States is found sufficient for our wants. It is to the schools that we owe most of what has been accomplished. To break away in a decade or two from the usages and philosophy of untold ages is no small achievement.

There is a wrong impression abroad that the returned students have failed or that there is no work for them to do. Statistics prove that a larger per cent. of the graduates actually "*make good*" than in institutions of similar grades among the whites. You must bear in mind that the curriculum of these schools, such as Carlisle and Haskell, is below the high school, and that many of the pupils come with no knowledge of the English language or of books. Many are compelled to leave after two or three years on account of weak eyes, failing health, or for some other reason. Yet, they are spoken of in the press as "graduates," and the public is wont to expect as much of them as if they were college graduates! This is unfair and misleading. It is really astonishing how many of this class of Indian students have succeeded in life, though naturally there have been many failures.

SOMETHING TO THINK ABOUT.

BY REV. EBENEZER HOTCHKIN.

The Choctaws awoke, one morning ninety-five years ago, to find missionaries in their midst—three of them! Mr. and Mrs. Williams and Dr. Cyrus Kingsbury. It was like the coming of Moses and his wife and Aaron to the Children of Israel. It meant deliverance. In both cases, ancient and modern, the people had to take a long journey fraught with perils and sufferings; and both traveled to a land promised them. They were both "allotted."

Israel became the world's schoolmaster to bring it to Christ. The Choctaws today are preserving the "Old Time Religion." They sing with deep reverence and devotion the old songs of Zion. They preach Christ and Him crucified—nothing more, nothing less; no new philosophy! The philosophy of their message is its very simplicity. All around them are "Holy Rollers," "Nazarinians," "The Sanctified," "Russelites," "Christian Scientists," and "Seven Day Ad-

ventists." The first "Holy Roller" among the Choctaws is yet to be found. Christian Science finds no followers here. The sanctification of the Indian is truly Biblical-Calvinistic. So far as the writer knows, Pastor Russell has found only one follower among them, and he is not a full-blood.

Witchcraft has slipped away from the Indian, and the divine healing of the so-called "Nazarinians" and the "Holy Rollers" is foolishness to him. The preaching of the "Unknown Tongue" that he hears so glibly on all sides from the "pale face," is to him nothing short of mockery.

Truly, he is standing against the tide of these dangerous heresies. So pure and simple is the message he brings that the hungry white people are clamoring for it, even though it is spoken in a broken tongue. His earnest face, his calm demeanor, his deep piety and reverence, are messages for the yearning soul. It is said that the face of



Rev. Jno. Holden, Indian preacher, and his congregation.
Worshipping out under the trees.

Moses shone. I look into the faces of these men, as radiant, they stand and preach for Him they love, and it seems as if the glory of God were there. David said of those who exalted the name of the Lord, "They looked unto Him, and were lightened; and their faces were not ashamed." Is it at all improbable that God called the Indian people for such a time as this? O, the mockery of these freak forms of religion! As wildfire they have swept the field—whole communities, the Indians excepted. The vice and the shame of it are awful—ruined lives, broken constitutions, jails, asylums and death—all in the name of God. As the horrors of the situation are contemplated to-day, we can at least raise our voices to God and say, "Praise God for the Indian!"

The Indian is still coming to God in the "good old way," earnestly, quietly, faithfully. In April the writer saw forty Indian youths come forward and take the preacher by the hand, and he heard them say in good English, "I take Jesus as my Savior." In another place, a week later, twenty-seven came the same way, and all united with the church. They do not shout, but their red faces are transfigured, and the tears steal quietly down the cheek.

Someone has said that the Indians are drunken. Yes, some of them are, but many of the soberest men in this country are Indians; and the best men, too, godly men! There are worthless Indians, just as there are worthless white people. The drunken Indian is advertised the world over. One drunken Indian in a little town is a theme for a day's discussion. Five white "drunks" in the same town would hardly get a line of advertising.

On one occasion the writer was addressing a class of bright Sunday school boys in Dr. Egbert Watson Smith's church in Greensboro, N. C. After telling them all he knew about the Indians, he said, "per-

haps you would like to ask some questions." Several questions were asked and answered, when a timid little boy held up his hand. A nod elicited this inquiry: "Mister, did you ever kill one?" All laughed at the little fellow, but after all he was near a great truth; not that "a dead Indian is better than a living one," but that many people believe this to be true.

A wrong impression about the Indian has gained credence, and probably it is our fault. We have dressed him up, with feathers and paint and tomahawk, that we might appeal to you in his behalf. This was not right, for our Indians have had none of these for years. He wears our clothes, and does very much as we do. The only difference that now remains is his color, and sometimes I think that he has the advantage here, for it seems to me that he has imbibed a little more richness from nature's storehouses than we pale-faces. And from long experience, I know that his heart is rich, and his hospitality genuine. In every inch of him he is a man.

I am sometimes asked if it is not time to give up the distinctive character of the Indian work, and let them take their places along with the white men; if it would not be just as well to merge the Indian work, with its small and diminishing reports, into Durant Presbytery? To these questions I answer, "No, the time is not yet." Our Indian Presbytery to-day is our Indian life—all he has left to him, his hope, his joy, his peace. Here they meet, men, women, and children. It is all their own, and they enjoy it. Here their voice is raised in prayer, earnest prayer. Here they sing their old Choctaw hymns—set to no music, yet full of the sweetest music the forest ever heard. Here they raise their voices in counsel. Here their young men come every year, and offer themselves for service for their Master. Here it is they take their

stand against infidelity. Here they gain strength to stand out against the strange faiths, falsely called Christian.

In conclusion, may I ask that each reader of this little article lift his voice in thanks-

giving to God for the steadfast Christian faith of the Indian, and pray that He will send out more of them to stand as a bulwark against unbelief and error.

Durant, Okla.

OUR MEXICAN WORK IN DALLAS.

WE started our Mexican Mission in Dallas, Texas, about two years ago with one family. Our services were very irregular and informal, they were rather family prayer meetings. But the seed of the Word of God has increased firmly among the Mexicans that live in the city and actually we have on Main street a church building where we meet regularly every Sunday and besides this we have a Mission House on Griffin street where we have established a day school with fifty Mexican boys and girls in the roll.

On Sunday evenings the average attendance is seventy-five; the membership counts sixty not including twenty-

three children. In the Mission we have preaching services twice a week and one of these services, on Sunday afternoon, is always well attended.

We have two Sunday Schools, one in the church on Main street, and one in the Mission, both at the same hour Sunday morning. In 1914 we had a gain of 27 members and seven children were baptized.

We have two Sunday schools, one under the direction of Miss Olivia Espinosa, a graduate of The Presbyterian College, U. S., of Saltillo, Mexico. Miss Espinosa is an active worker and a living example of the work of the Foreign Missions. She plays the piano and the organ, and is highly gifted for singing. She is a daughter of Rev. A. A. Espinosa the pioneer preacher of Matamoras and a helper to the late Dr. A. T. Graybill.

In our school it is our privilege to teach the catechism to the children and to reach their families through their instrumentality. They are Catholics or rather indifferent and it is a blessing and an inspiration to see how they learn to sing Christian songs and the way they are accepting our religious training. They learn to write and to read, and they go further up to fourth grade. After that they are able to enter in the public school and keep on as far as they can. But they have a firm foundation in their own language, they know of Christ and their minds are open, broad and ready to accept any form of higher culture.

Mr. Carrero, our pastor in charge of this work, has said: "It is delightful to preach and to work in a new place where you know the march of your congregation since the first day. I have



Rev. A. B. Carrero, pastor Mexican Presbyterian Church, Dallas, Texas.

baptized all my people and I have performed all the marriage ceremonies among them."

The congregation is faithful and active. They have the best prospect for the year 1915.

HOME MISSION PROGRAM FOR JULY.

ARRANGED BY MISS BARBARA E. LAMBDIN.

Blest river of salvation,
Pursue thy, onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come."

*O TON-WE wan wa-ste hin,
Qa ti-pi wan wa-kan;
Wi-can-hpi kin ko-tan,
An-pe-tu wi na-kun:
Wa-kan-tan-ka he ka-ga,
Ma-hpi-ya kin e-hta;
Jesus o-ya-te ta-wa,
Hen wi-yu-skin-pi kta.

1. Hymn—"Ye Servants of God."
2. Prayer—That, as servants of God, we may be true to our Master in proclaiming His glorious Name.
3. Business—With Dispatch.

THE AMERICAN INDIAN.

5. The Fidelity of Our Christian Indians.
4. Bible Reading—I. Cor. 1:17-31.
6. Solo—"The Morning Light is Breaking."
7. Some Indians Who Have Achieved.
8. Indian Song and Story.
9. How the Turtle Won the Race.
10. Sentence Remarks—Are We Treating the Indian Honestly?
11. Hymn—"Savior, Thy Dying Love."
12. Sentence Prayers—For all missionaries among the Indians, for more generous giving to this cause, that the thousands of pagan Indians remaining

may speedily hear and accept the Tidings of Salvation.

NOTES.

Make this an "Arbor Meeting," as are so many gatherings of the Indians. Or, at least, an out-of-doors meeting.

4. Use the incident in "Barley Loaves," as a brief comment on the reading.

5. See articles by Rev. Ebenezer Hotchkin and Mrs. Firebaugh, etc.

6. Sing 3d verse in Indian language, as above.

7. Other incidents may be added.

Bibliography: In Red Man's Land, Leupp; The American Indian on the New Trail, Moffett; Wigwam Stories, Judd; The Soul of the Indian, Eastman; My Friend, the Indian, McLaughlin; Goodbird, the Indian, Gilbert; Kiowa, Crawford; In Camp and Teepee, Page; Work Among the Indians, Gibbons, our own (5c.)

CAN YOU TELL?

1. Mention several features of the suggested program for the Rural Church in the South.

2. What is the danger of the "Big Issue" idea?

3. What forward step has been taken under the name of the "Eight Weeks Club?"

4. How did an Indian brave show his resentment against the Thunder Bird?

5. Mention some of the occasions which call forth songs from the Indian.

6. What full-blooded Choctaw was ordained at the last Indian Presbytery?

7. What do statistics prove about the educated Indian "making good?"

8. Who were "shining lights" in an Indian Mission School, and why?

9. How is the Indian helping to preserve the old-time Religion?

10. Mention several recommendations of the Standing Committee on Home Missions at the last General Assembly.

AN INDIAN'S WORD.

AN INDIAN named Tom Johnson said at Mt. Hermon: "Taint very much difference 'tween white man and Indians; just only dark skin. Our heart just like white man's. You Christian people, you find anything better, you s'pose you go back? We feel the same. We need school, education. We need church. We don't like see our chillun go in saloon and all that. I thought whiskey greatest thing in the world; white man drink it—best thing in the world!"

"One day we sit at the table—we had sittin' table—I make my promise to my wife, mother, chillun: 'This last drink I goin' have.'

"My cousin say, 'I bet my hat in six months you be drinkin' again.' I say, 'Might as well give hat now.' That been six years I never drink; I never seen hat yet!"

"I was come to San Francisco. I work there nine months, I catch cold. White man say to me, 'Go in saloon, get cocktail (that what he call it), and take before bed.' I say, 'No, I rather go dead 'fore I drink that stuff again.'

"What use man's will if he go break word to wife, mother, family?"

AS TO THE INDIAN WOMAN.

It is said that no race can be better than its women, and the Indian men have always acknowledged the need of the feminine mind to help guide them into higher and better ways. The Indian woman has been viewed by her white brothers and sisters as a beast of burden and a much abused drudge. Truth told, she is a force to reckon with among the tribes now as in the past, in religion, in politics and in social life. And the Indian women have never complained of the racial system of division of labor. Sometimes a brave threw his wife away; now and again a wife left her husband for a wealthier man; for the sake of social advancement, a young girl was compelled very occasionally to marry a man she did not want. These things happen too among the superior pale-faces.—*Sherman Coolidge, Arapaho Indian, President of the Society of American Indians.*

The Panama Exposition is unlike world-fairs of the past in many respects, specially in the attention that is to be given to affairs religious. In the words of a San Francisco pastor; "All nations are coming to the exposition. Shall the visitor from mission lands be permitted to return home and say that at this great exposition, where America was deliberately displaying her best in commerce, manufacture, agriculture, government and history, he saw no evidences to support the familiar claims of the foreign missionary? We are really bound, by many high considerations, to give visual proof that Christianity is now the most vital force in the life of America."

It has been decided that there shall be great gatherings of religious bodies, national and international, a carefully planned campaign of evangelism, exhibits and two great allegories devoted to home and foreign missions. The first will portray the early history, the developments and the results of missionary work in America, while the second will give evidence of the fruition of missions in other lands.

Thirty Arapaho Indians went on a novel sort of strike, laying down their sheep shears and quitting work because the owner of the sheep, a white man, had treated them to a volley of oaths. They refused to return, moreover, until they were assured of a change in the mode of speech of the sheep man. In this connection it is learned that the language of the Arapahoe Indian does not contain words of profanity.

A local correspondent of the *Creek County Courier*, Sapulpa, Okla., says in a recent issue: "The Indians are fast becoming up-to-date, in style at any rate. Quite a number have purchased fine buggies, teams, and some even have automobiles. Just as soon as the airships are placed on the market very likely we'll purchase some of them.

"We are glad that the Indians can come up to style, but let's not allow that to be the only thing we can catch up on,—let's catch up intellectually as well, let us have Indians in the banks, in the public offices, in the stores, hotels; in fact, every business enterprise. We can show the pale-face what we can do if we'll do it."

THE "INDIAN COUNTRY."

An erroneous general belief prevails that the "Indian Country" is confined exclusively to the West or Middle West. Of course, nearly all the Indians of the United States who have tribal organizations occupy territory west of the Mississippi, but there are still many small bands of Indians and mixed bloods to be found in the eastern and southern states.

How many, for instance, know that in the old State of Virginia a fragment of one of the oldest tribes on the continent exists at the present day? The Chickahominyes, numbering about 225 people, live in New Kent and Charles City counties, along the river which bears their name. When the country was discovered this was one of the most important tribes in Virginia and numbered about 900 people.

These Indians are now civilized and their methods of life are such that they are not distinguishable from their white neighbors. —*Peace Pipe*, Pipestone, Minn.

The following letter appeared in a recent issue of the New York Times, under the caption, "Noble Red Men:"

As one of a party of four women who camped last winter on an Indian reservation in a lonely canyon of an unfrequented range, will you allow me to protest against

your editorial article in to-day's issue. We were some six miles from the nearest white people—a village of perhaps 200 folks—thirty from the agency or a town of any size. Not only were we entirely unmolested, but we were treated with courtesy. Once or twice a week a member of the Indian police came through our camp to make certain that we were keeping pure the waters of the brook, as he was required to do; occasionally others strolled in; one or two were made welcome, and squatted on their heels with a plate of beans or coffee for encouragement, told us tales of old times, or of adventure, or news of their travels, and all the usual camp-fire talk, in friendly fashion.

During our whole stay we not only saw no signs of drunkenness among the Indians, but we heard repeated acknowledgment that the Indians neither drank nor stole. A wagon load of campers' stuff stood out on the desert for a year, not so much as a match being taken. An Indian on the next reservation was reputed to have stolen part of a dressed pig, but, as the agent said, "He was a half-breed anyway."

Elsie Patterson Campbell.

Farmington, Conn., Aug. 12, 1910.

From "The Indians' Friend."

AN INDIAN MOTHER.

By MRS. G. M. JAMES.

Through balmy, moonlit air there comes
A weird uncanny sound of drums;
That tells of someone lying ill
Out in the "Camp" beyond the hill.

Ere morning breaks a soul has fled;
'Tis but an Indian baby dead.
With careful haste a grave is made,
Wherein the tiny form is laid.

All wrapped in blankets rude and gay,
And then in fright they haste away,
Lest evil spirits linger near,
And claim another child so dear.

With sobs suppressed and tears unshed,
An Indian mother mourns her dead.
With empty arms and aching heart,
She silent sits from all apart.

Back to the grave she steals at night,
While myriad stars give forth their light,
And mocking birds a requiem sing;
But light and song no solace bring.

For her no glorious Easter morn,
She has not learned that Christ was born,
And on the cross His life He gave,
That man might triumph o'er the grave.

Walters, Okla.

COMPARATIVE STATEMENT OF HOME MISSION RECEIPTS

April 1st, to May 31st, 1915.

	1915.	1914	Increase.	Decrease
Churches	\$ 8,957.40	\$10,622.37	\$1,664.97
Sabbath School	1,865.57	2,111.36	245.79
Missionary Societies	1,799.51	1,389.62	\$409.89	
Miscellaneous	2,874.37	5,992.61	3,118.24
	\$15,496.95	\$20,115.96		\$5,029.00
Less				409.89
Net decrease				\$4,619.11

A. M. SHARP, Treasurer.

THE SPIRIT OF THE WEST.

THE National Geographic Magazine is conceded to be one of the most valuable and attractive magazines published. Our readers will enjoy the following extracts from a noteworthy article by Mr. C. J. Blanchard of the U. S. Reclamation Service.

"The Spirit of the West is optimism and progress.

"Once a wilderness so unpromising that it evoked derision in the halls of Congress, the West has become to-day the land of fortune and opportunity. In this land of boundless distances the altitude is stimulating, the air is a tonic, giving health to the infirm and courage to those who have failed elsewhere. Its constant sunshine encourages optimism and cheerfulness.

"There is mental and spiritual uplift in its mountains, whose summits are in regions of perpetual snow. Its deserts, in vastness of area, in potential wealth of soil and climate, and in rivers of constant supply, are sleeping empires awaiting exploitation and development. Here nature offers to every man his birthright—a wide sky, the sunshine, the wind, and a sure reward for intelligent effort. Here things are writ in characters too vast for human pen.

"It is our own land of mystery and enchantment, of crumbling ruins, and of lost races which have vanished utterly.

"The late Governor John A. Johnson well said that the West symbolizes 'homes for the homeless; food for the hungry; work for the unemployed; land for the landless; gold for the penniless; freedom for the enslaved; adventure for the restless; danger for the brave; an unknown world to conquer, and room for all.'

"Irrigation has wrought its miracle, and 13,000,000 acres reclaimed are annually producing harvests valued at more than \$250,000,000, and supporting in homes of their own more than 300,000 families. The wealth of that portion of the country which great statesmen in Webster's day were wont to declare worthless is greater now than that of the entire nation in 1860.

"In the swift march of national events during the past decade, the development of the West has focussed the attention of the world. It furnishes one of the most inspiring pages in the annals of our commonwealth. It is a story of progress and human achievement—a battle with nature in her sternest and most forbidding aspect.

"Future writers will record the irrigation movement as an epoch in our history, the far-reaching influence of which overshadowed

in importance any other progressive movement since the opening to settlement of the Mississippi Valley.

"Cities, populous and great, have sprung up; rural communities, attractive and prosperous, broad vistas of fertile fields, and blossoming orchards whose yields are prolific beyond comparison, replace the wastes of sand and sage-brush.

"In many parts of the irrigated country agriculture now occupies a position of greater dignity among the vocations than ever before. Its place among the scientific professions is now recognized and it is calling more strongly every day for the best talent and brains the nation affords.

"Agriculture in the desert is intensive, and calls for and encourages a higher degree of intelligence than is found in humid regions. Farms are small and settlements are compact.

"Individualism, which is a characteristic of the farming regions of the East, as well as provincialism, are less known in the irrigated sections. The irrigation canal is the connecting link which binds the community together.

"This great public utility is controlled and operated for the common benefit. The old haphazard methods of agriculture have no place here, where every acre must be made to give its maximum yield, and where the crop itself is carefully considered with regard to markets and cost of production.

"There are to-day in the irrigated West a dozen or more rural communities which in artistic and beautiful homes, or in the nearly ideal conditions of home life enjoyed by the people, have no rivals in the East.

"As new communities rise, provision is made at once for the educational and religious needs of the people. The centralized graded school is growing in popularity. The children are carried to and from the school in carriages. Elementary agriculture is being taught, and an effort is being made to inculcate in the child a love of nature and a respect for life in the country.

"The daily newspaper keeps the farmer in touch with the outside world and its markets; the circulating library introduces the best literature into his home; the trolley lines now being extended through many irrigated valleys bring the city to his very door.

"It is remarked everywhere in the West that the mental attitude of the farmer has undergone a pronounced change. The factors of better roads, rural delivery, telephones, trolley lines, co-operation, and frequent association with neighbors are primarily responsible.

"For several years nearly all professions,

from bootblacks in Butte to steeple-climbers in New York, have been organizing, except farming. Acting alone, the farmer has been for years at the mercy of the commission man or the elevator company.

"In the irrigated valleys of the West today there have been perfected a number of strong and successful business organizations for handling special crops.

"The success of these organizations, the opportunities they offer for first-class business ability, as well as the assurance of profits in agriculture, have excited widespread interest among many city-bred people, and have drawn thousands back to the country who could never have been induced

to leave the city to take up the old system of farming."

An exceedingly interesting account follows of the various government reclamation projects now in operation and those in immediate prospect, but space prohibits even a list of these wonder-working marvels of human skill and patience. Mr. Blanchard's conclusion is expressed in these altruistic words:

"The beacon of hope shines brightly in the West. It beckons the landless man to the manless land."

A HERO OF THE CROSS.

IF THE Church only knew what hardness its toiling home missionaries endure as good soldiers of

Christ, it would surely give men on the firing line its sympathy and encouragement, whether furnishing adequate support or not. The following quotation from a private letter, not intended for publication, is a specimen of the severe trials and the noble spirit in which these heroes endure "as seeing Him Who is invisible."

"I am very glad and encouraged by the kind tenor of your letter, and the sweetness of your spirit in this matter. I have never had anything that so mellow and sweetens my spirit against the hardships of this work, and the many things I have been called to pass through, as this. Often I have felt so lonely and unappreciated in this great work

of our Master. I have only been out here two years; separated often from home and family and tried by poverty, I have passed through some 'Gethsemanes' for the sake of our Gospel and of our Church. I have sometimes wondered why, with a whole surrender upon the altar, the way should be so hard. Then I am strengthened in the thought that it is no worse than the earnest ministry of our Lord. And with all that this work has cost me and mine, I am still glad that I am here, and have a place in which to tell the story of His great love and sacrifice for the lost. God help us to keep pure and clear and brave, in spending and being spent for Him. The Gospel has been preached, and nearly every Sunday souls have been saved. The work of the Presbytery is progressing, and God is with us.

"I am glad to have your personal friendship and confidence. The Lord bless you and our Committee in the work."

"A home missionary pastor in Oregon recently held a meeting in a place as benighted as heathendom. He found three mothers who had not heard a sermon since they were children. He found young people who had never been inside a church building or to a Sunday School. An 18-year-old girl, on being shown a picture of Christ, said: 'Who's He? I thought that was only a cuss word.'"

"Where is your heathen brother? From his grave
Near thy own gates, or 'neath a foreign sky?
From the thronged depths of ocean-murmuring wave,
His answering blood reproachfully doth cry.
Blood of the soul! Can all earth's fountains make
The dark stain disappear? Stewards of God, awake!"

A TEXAS SCHOOL.

AT MANOR, Texas, says a writer in the New York World, in that sparsely settled country along the line of the Houston and Texas Central Railway, I came to a large wood-colored building, surrounded by a caravan of horses. I counted almost fifty, all saddled and hitched to a tree. Everything about the house was still as death.

"It must be a funeral," I said. Suddenly the scene changed. The doors of the building burst open, and out broke more than fifty school children. "School's out!" they shouted, and a caravan of children scrambled for the horses.

In a moment the youngsters had mounted and were riding helter-skelter over the praries. The Texas mustangs seemed to

scent the frolic and kicked up their heels as they galloped home with the school children. With their dinner pails jingling on the pommels of their saddles and their dresses and jackets waving in the wind, they looked like a mad caravan of Bedouins.

"How far did you come?" I asked a little tot what sat behind his sister on a speckled mustang.

"I tum dood day—I tum—"

"Why, he's come six miles," interrupted his sister. "Jimmy is only five years old. He doesn't know how far he does come."

"I come eight miles!" said a little Lord Fauntleroy on a dancing broncho, "but I can ride it in an hour, and have done it in thirty minutes." Then he galloped madly away toward home.

SWEET THE LESSON.

Sweet the lessons Jesus taught,
When to Him fond parents brought
Babes for whom they blessing sought—
Little ones, like me.

Jesus did not answer nay,
Bid them come another day;
Jesus did not turn away
Little ones, like me.

No, my Saviour's hand was laid
Softly on each infant head;
Jesus, when He blessed them, said:
Let them come to Me.

Babes may still His blessings share
Lambs are His peculiar care;
He will in His bosom bear
Little ones, like me.

Saviour, on my infant head,
Let Thy gracious hand be laid,
While I do as Thou has said,
Coming unto Thee.

—Jane E. Leeson, 1883.



The Navajo is the Bedouin of America. He lives a nomadic life, and is like a worm in the sand and dirt. His bed is a sheepskin with scant covering beside a campfire, under the shadow of some great rock in the open, or in a crude hut of primitive type. His entire wardrobe and household equipment can be packed on one or two horses, with his wife and babies. He is less ambitious than his children, and slow to adopt modern features of life which would destroy the (to him) ideality of his existence.

With the adoption of the white man's diet, clothing and housing, the Navajo must be taught simple rules of sanitation, cleanliness and ventilation, or his last condition will be worse than the first. At present his dress is cheap and quickly discarded, his wandering life does not permit the development of

conditions favorable to disease germs in one particular spot, and his outdoor existence is preferable to herding in a single room for days with altogether inadequate air space. But with proper environment and knowledge, the Navajo has enough latent energy and qualities to make good material for mental, physical and spiritual development.



The Indian for the Indian! There is an insistent call for the right kind of young men and women to take the Indian field for Christ. Few government-school graduates enter religious work. Where shall the leaders be taught and trained?

Sanitation, ventilation, medication, purification, evangelization cover the educational needs of the modern Indian.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION [37]

Ibanché. 1897.

Rev. and Mrs. J. McSieg
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge
*Rev. and Mrs. L. A. DeYampert
(c).

*Miss Maria Fearing (c)
*Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott
*Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson
*Rev. S. H. Wilds.
Dr. T. Th. Stixrud.

Mutoto. 1912.

*Rev. and Mrs. Geo. T. McKee.
Rev. A. A. Rochester. (c)
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo. 1913.

*Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.

E. BRAZIL MISSION. [14]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
†Mr. F. E. Baker.

Piumhy. 1896.

Mrs. Kate B. Cowan.

Boa Sucesso.

Miss Ruth See.
*Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Bragança. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

*Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotozinho.

Dr. G. W. Butler.

Mrs. G. W. Butler.

MID-CHINA MISSION. [70]

Tungchiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elmore Lynch.
Miss Kittie McCullen.

Hangchow. 1897.

Mrs. J. L. Stuart, Sr.
*Miss E. B. French.
Miss Emma Broadman.

Miss Mary S. Matthews.

Miss Venie J. Lee, M. D.

*Rev. and Mrs. Warren H. Stuart.

*Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.

†Mr. S. C. Farrior.

Rev. G. W. Painter, Pulaski, Va.

Rev. and *Mrs. J. M. Blain.

Shanghai.

Rev. S. I. Woodbridge.

Kashang. 1895.

Rev. and Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable.

Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.

Miss Irene Hawkins.

*Dr. and Mrs. A. C. Hutcheson.

Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.

*Rev. and Mrs. Lacy L. Little.

Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

Miss Rida Jourouman.

Mrs. Anna McG. Sykes.

Miss Ida M. Albaugh.

*Miss Carrie L. Moffett.

Miss Mildred Watkins.

Dr. F. R. Crawford

Nanking.

*Rev. and Mrs. J. L. Stuart.

Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.

Dr. and Mrs. J. R. Wilkinson.

Dr. J. P. Mooney.

Miss S. E. Fleming.

Miss Addie M. Sloan.

Miss Gertrude Sloan.

Mrs. M. P. McCormick.

*Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.

*Mrs. R. A. Haden.

Miss Helen M. Howard.

Miss Millie S. Beard.

Miss Irene McCain.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION.

[62]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. D. W. Richardson.

Rev. and Mrs. J. C. Crenshaw.

Miss Pearl Sydenstricker.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Rev. and Mrs. T. L. Harnsberger.

Hsuehoufu. 1897.

Rev. Mark B. Grier.

Mrs. Mark B. Grier, M. D.

Dr. A. A. McFadyen.

Rev. and Mrs. Thos. B. Grafton.

Rev. and Mrs. Geo. P. Stevens.

Rev. and Mrs. F. A. Brown.

Rev. and Mrs. O. V. Armstrong.

Hwaianfu. 1904.

Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

Miss Lily Woods.

Yencheng. 1909.

Rev. and Mrs. H. W. White.

Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.

Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.

*Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

Miss M. M. Johnston.

Miss B. McRobert

Tsing-kiang-pu. 1887.

Rev. and *Mrs. J. R. Graham, Jr.

Dr. and Mrs. James B. Woods.

Rev. and Mrs. A. A. Talbot.

*Miss Jessie D. Hall.

Miss Sallie M. Lacy.

Rev. Lyle M. Moffett.

Miss Nellie Sprunt.

Miss Agnes Woods.

Haichow. 1908.

*Rev. and Mrs. J. W. Vinson.

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.

Miss M. E. Craig.

†Rev. H. B. Someillan.

Caibarian. 1891.

Miss Mary I. Alexander.

Rev. and Mrs. R. L. Wharton.

Mr. and Mrs. E. R. Sims.

Rev. and Mrs. John MacWilliams

Placetas. 1909.

†Miss Janie Evans Patterson.

Camajuan. 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D.

Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y

Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.

Rev. and *Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.

*Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.

Miss Charlotte Thompson.

Miss Lelia G. Kirtland.

Rev. and Mrs. R. E. McAlpine.

Miss Elizabeth O. Buchanan.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

*Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.

Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and *Mrs. C. K. Cumming.

Rev. L. C. McC. Smythe.

Okazaki. 1912.

Miss Florence Patton.

Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.

Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.

Rev. and Mrs. L. O. McCutchen.

Rev. and Mrs. W. M. Clark.

Rev. and Mrs. W. D. Reynolds.

Miss Susanne A. Colton.

Rev. S. D. Winn.

Miss Emily Winn.

Miss E. E. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Mokpo. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
*Miss Ella Graham.
*Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.
Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
MEXICO MISSION. [11]
Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.
Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [4]
China.
Miss Nettie McMullen.

Japan.
Rev. and Mrs. J. W. Hassell.
Korea.
Rev. T. E. Wilson
RETIRED LIST. [10]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
China.
Rev. and Mrs. Geo. Hudson
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 339.
Associate workers, 8.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see net page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calbarien—"Calbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

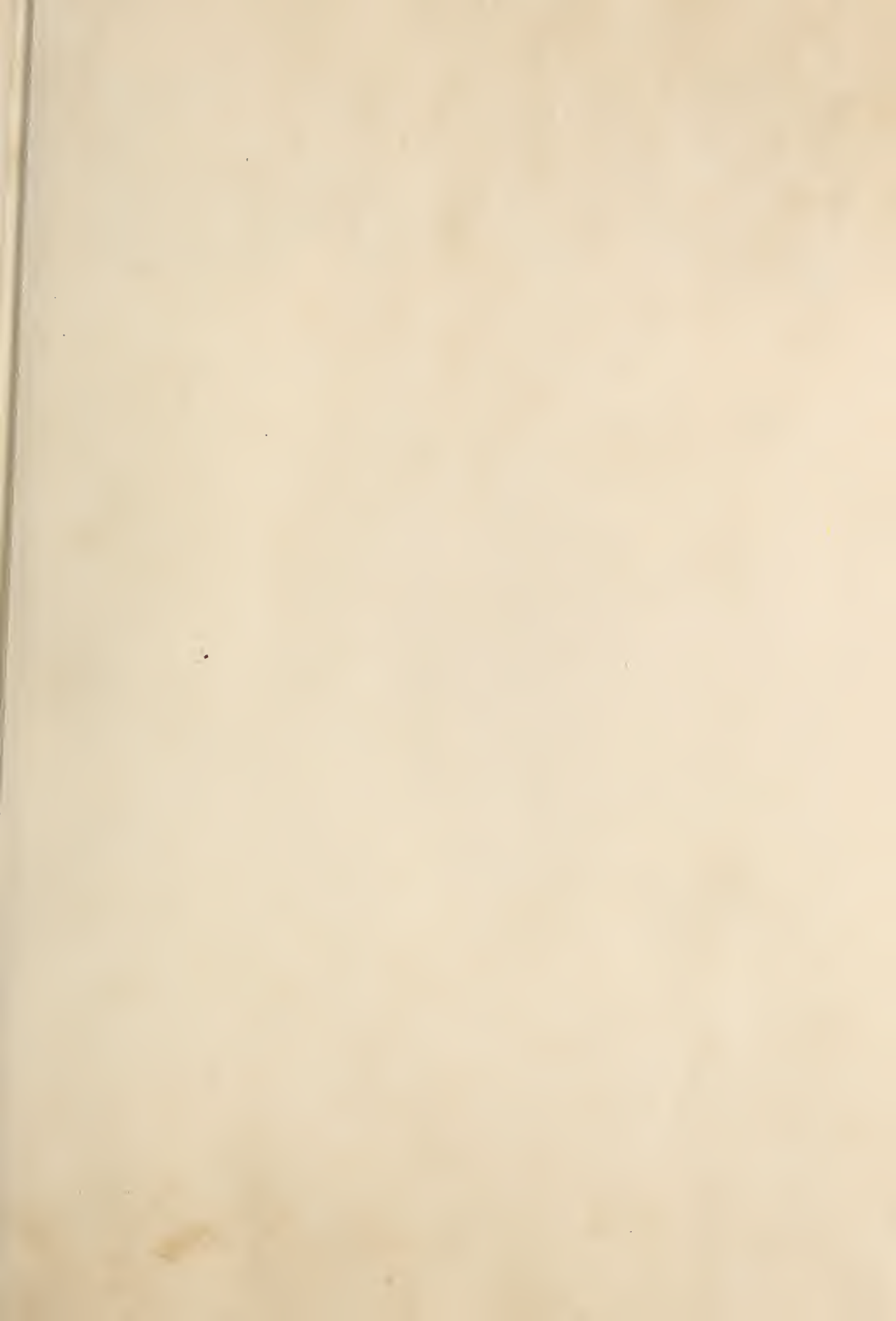
MEXICO MISSION.—For Linares—"Linares, Nuevo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

FORM OF LEGACY.

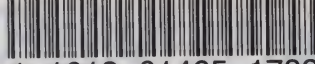
To Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Incorporated;

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Incorporated under the laws of the State of Tennessee), (here name the amount of the bequest) to be used for the Foreign Mission work to said Church, which is popularly known as the Southern Presbyterian Church."

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